

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

London:

PUBLISHED FOR THE PALI TEXT SOCIETY

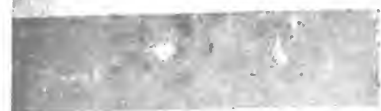
BY HENRY FROWDE

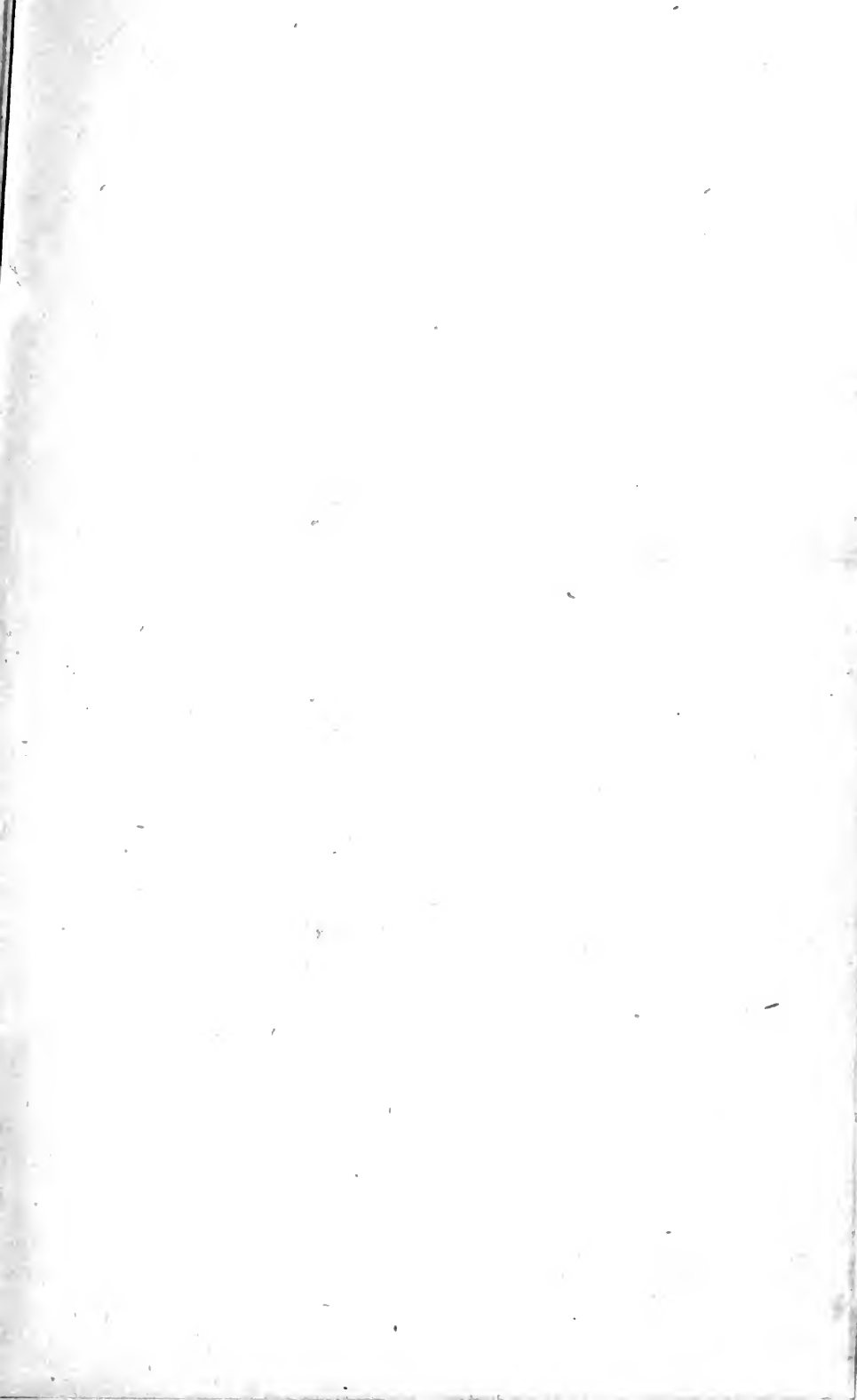
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1887.



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation





Journal of the Pali Text Society.



Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,

LONDON.

LONDON :

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1887.

PK
4541
P3
1887



1154947

CONTENTS.

	PAGE
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1887. BY T. W. RHYS DAVIDS	ix
THE PAJJAMADHU. A POEM IN PRAISE OF BUDDHA. EDITED BY EDMUND R. GOONERATNE (MUDALIYAR)	1
SIMĀ-VIVĀDA-VINICCHAYĀ-KATHĀ. EDITED BY PROFESSOR J. P. MINAYEFF	17
SADDHAMMOPĀYANA. EDITED BY DR. MORRIS	35
NOTES ON SADDHAMMOPĀYANA	73
INDEX OF SUBJECTS AND WORDS	77
NOTES AND QUERIES. BY DR. MORRIS	99
SPELLICANS. BY T. W. RHYS DAVIDS	170
LIST OF MEMBERS OF THE SOCIETY	171
ACCOUNTS	172
WORKS ALREADY PUBLISHED	174

PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l'Institut.

PROFESSOR J. ESTLIN CARPENTER.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.
(With power to add workers to their number.)

Hon. Sec. & Treas. for America—Prof. Lanman, Harvard College, Cambridge, Mass.

Hon. Sec. and Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 22, Albemarle Street, London, W.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1887.

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

Journal	...	...	...	186 pages.
Vimāna Vatthu	...	...	...	116 „
and Sumaṅgala	...	...	...	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do ; and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṇsa ...	1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṅgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṇsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṇsa ...	1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{ Gooneratne Mudaliyar.
11. Thera Gāthā ...	1883	
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāthā Vaṇsa ..	1884	Prof. Rhys Davids.
14. Dhamma Saṅgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	1884	
17. Puggala Paññatti ...	1883	Dr. Morris.
18. Buddha Vaṇsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	1887	Dr. Morris.

* The twelve texts marked with an asterisk appeared in the Journal.

NAME OF TEXT.	YEAR.	EDITOR.
22. *Sandesa Kathā ...	1887	Prof. Minayeff.
23. *Simā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ...	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsinī, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu ...	1886	{ Gooneratne Mudaliyar.

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

1. PITAKA TEXTS.

TO BE EDITED BY

- | | | |
|---------------------------------|-----|--|
| 1. Dīgha Nikāya* ... | ... | { Prof. Rhys Davids and Prof. Carpenter. |
| 2. Majjhima Nikāya, Vol. II.* | ... | { Mr. Trenckner (of Copenhagen). |
| 3. Saṃyutta Nikāya, Vol. II.** | } | ... M. Léon Feer (of Paris). |
| 4. Aṅguttara Nikāya, Vol. II.** | } | ... Dr. Morris. |
| 5. Khuddaka Pāṭha | ... | Prof. Rhys Davids. |
| 6. Dhammapada ... | ... | { Prof. Fausböll (of Copenhagen). |
| 7. Iti-vuttaka** | ... | Prof. Windisch (of Leipzig). |
| 8. Peta Vatthu** | ... | { Prof. Minayeff (of St. Petersburg). |
| 9. Niddesa ... | ... | { Prof. Bloomfield (of Baltimore, U.S.A.). |
| 10. Apadāna* | ... | Dr. Grünwedel (of Berlin). |
| 11. Vibhaṅga | ... | Dr. Morris. |

2. EXTRA-CANONICAL BOOKS.

- | | | |
|-----------------------------------|---|--|
| 12. Sumaṅgala Vilāsinī, Vol. II.* | } | { Prof. Rhys Davids and Prof. Carpenter. |
|-----------------------------------|---|--|

* Those marked with one star are well in hand, and those marked with a double star are in the press.

TO BE EDITED BY

- | | | |
|---|---|---|
| 13. Sutta Nipāta, Vol. II.,
Dictionary & Notes | } | ... Prof. Fausböll. |
| | | |
| 14. Visuddi Magga ... | } | Prof. Lanman (of Harvard
College, U.S.A.). |
| 15. Netti Pakaraṇa ... | | Prof. E. Kuhn (of München). |
| 16. Mahā Vaṇsa* ... | | Dr. Steinthal (of Berlin). |
| 17. Hattavana-galla
Vihāra Vaṇsa | } | Prof. Rhys Davids. |
| | | |
| 18. Sāsana Vaṇsa ... | | Prof. Minayeff. |
| 19. Bodhi Vaṇsa ... | | Mr. Strong. |
| 20. Lalāṭa Dhātu Vaṇsa ... | | Dr. Morris. |
| 21. Dhammapada Attha-
kathā* | } | Dr. Wenzel. |
| | | |
| 22. Kathā Vatthu Attha-
kathā | } | Prof. Minayeff. |
| | | |

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālīnī
 Netti Pakaraṇa
 „ „ Atthakathā
 Sammoha Vinodanī
 Paramattha Jotikā
 Lalāṭa Dhātu Vaṇsa (Sinhalese)
 Sāsana Vaṇsa

What we want now are :

Lalāṭa Dhātu Vaṇsa (Pāli)
 Sāsana Vaṇsa
 Niddesa and Com.
 Paramattha Dīpanī
 Iti-vuttaka Atthakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.



The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ānanda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanādi mahā yatinda
Niccappa buddha padumappiya sevi naṅgī
Buddhappiyena ghana buddha guṇappiyena
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G.

GALLE, October 5, 1885.

[The Pajjamadhu.]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

- 1 Unṇāpapuṇṇasasimaṇḍalato galitvā
Pādambujaṅguli dalaṭṭha sudhā lavānaṃ
Pantiva satthu nakhapanti pajāvisesaṃ
Piṇetu suddha sukhitammaṇa tundaṇḍapītā
- 2 Khittāya mārariṇā parivatya satthu
Pādassayā jita disāya sitattalāya
Yā jeti kaṇcana sarāvaliyā sirim sā
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovanna vanna sukhumac chavi somma kumma
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ
Tesuppatitṭhitasukomaladīghapaṇhi
Pādā jinassa padadantu padaṃ janassa
- 4 Acchera paṇkajasirim siriya sakāya
Ye maddino viya caranti saroja sise
Saṇcumbitā viya ca tāni parāga rāgā
Te nīrajā munipadā padadantu lakkhim
- 5 Agāmi kāla jana maṅgala bhattu bhāvaṃ
Vyākattum atra kusalen' iva nimmitāni
Yātrāsum aṭṭhasatamaṅgalalakkaṇāni
Sādhetu naṃ padayugam jayamaṅgalāni
- 6 Sassevijantuvarasantipurappavese
Niccaṃ susajja ṭhapitān' iva maṅgalāya
Ye te dadhanti kalamaṅgalalakkaṇāni
Vattantu te jinapadā jayamaṅgalāya

- 7 Sabbe 'bhībhūya sapadesu nipātanassa
 Saññānakam viya yadassitasabbhaloko
 Pādātya' dhokatatilokasirovarā pi
 Lokam puṇantu jayamaṅgalakāraṇāni
- 8 Lokattayekasaraṇattavibhāvanāya
 Sajjo va tiṭṭhati yaḥim suvibhattaloko
 Taṃsabbhalokapaṭi bimbītaḍappanābhīam
 Pādadvayaṃ janasusajjanahetu hotu
- 9 Lokuttarāya siriya' dhigamāya suṭṭhu
 Rajanti yattha diguṇān' iva pātu bhūtā
 Cakkāsanābhisahanemisahassarāni
 Tyāṅghī disantu sakalissariyaṃ janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā
 Dhammassasabbabhuvanassa ca issaratte
 Cakkāni cakkasadisāni sudassanassa
 Tān' ajja jantu saraṇā caranāni hontu
- 11 Sattesu vacchatu sirī sirivacchakena
 Sovatthi sotthim anutiṭṭhatu puggalesu
 Nandim janānam anuvattatu nandivattī
 Sīsān' alamkurutu pādavatamsako pi
- 12 Bhaddāya pīṭham upagacchatu bhaddapīṭham
 Vuddhiṃ janānam anuvattatu vaddhamānam
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam
 Khaggo vichindatu sadā duritārivagge
 Saṃklesadāham apanetu satālavanta
 Saṃvijanī kumatimakkhikamorahatto

- 14 Ākaddhano janavilocanam attaninnam
 Vāretu sabbagativāranamaṅkuso so
 Pādambujassirivilāsaniketanam va
 Pāsādalakhaṇam upetu manopasādam
- 15 Pāṇinam attabhajataṃ varapunṇapattam
 Sammā dadātu padanissitapunṇapatto
 Pādesu jantu manabandhanadāmabhūtam
 Dāmaṃ dametu vimalaṃ janataṃ manāni
- 16 Uṇḥisakuppalamāṇipadumehi pādā
 Sassevijantukaraṇāni vibhūsayantu
 Sannettanāvupagatānam anagghakāni
 Bojj'haṅgasattaratānāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niccam
 Sevīva pādasiri nicca samubbahaṃ va
 Atrāpi Sakkabhavanubbahāṇe niyutto
 Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā
 Sabbūpasaggavisarā janataṃ samaggaṃ
 Dīpā puthūpi caturō dvisahassa khuddā
 Dhārentvapāyapatamānam adatva jantum
- 19 Sūro pabodhayatu jantu saroruhāni
 Cando pasāda kumudāni manodahesu
 Nakkhattajātam akhilaṃ subhatāya hotu
 Cakkaṃ dhajam ripujayāya jayaddhajāya
- 20 Jetuṃ sasamsada-Sudassana-cakkavatti
 Cakkānugantalalitaṃ yahim āvaheyya
 Cakkāṇuvatti-parisāvuta-cakkavatti
 Namvattataṃ padayugaṃ janatā hitāya

- 21 Pujetum āgata vatā vajirāsanatṭha
Mindena chaddita mahāvijayuttarākhyam
Saṃkham pavitṭham iva mārabbhayā padādho
Pādattṭhasaṃkham iha vattatu santiyā vo
- 22 Sovanṇamacchayugalam sivabhatta bhoge
Icchā bahūpakaraṇam bhavataṃ janānaṃ
Kumbhīladhiggaḥhitato va padutthacittā
Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu
Saṃklesadāham apanentu dahā ca satta
Selā ca satta vidadhantu janassa tānaṃ
Lokappasiddhijanane bhavataṃ patākā
- 24 Pātāṅki santi gamane bhavatūpakārā
Dāhettanesu jahataṃ padacāmaram taṃ
Sallokalocanamahussavaussitaṃ va
Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmiṃ miginda gata bhiti balāva daḍḍha
Dānā natā siravidāraṇa pīṭāva
Nālāgiri karivaro Girimekhalo ca
Taṃ sihavikkamapadaṃ hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvaṇṇarājā
Vyagghādhipo kalijane adataṃ asesam
Vālāhaassapati sampatitum adatvā
Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitaṃ galitaṃ rusambhā
Luddetta dubbhīni dise acalam dadhāno
Pādattṭhahatthipati sampati jantutāse
Tāsetu hāsam aparandisataṃ satānam

- 28 Sabbaṅgino caraṇuposatha hatthirājā
 Pāpetu sabbacatudīpikarajjalakkhiṃ
 Kittiva pādaparicārikatā niyuttā
 Kelasaselapaṭimā hitam ācareyya.
- 29 Sāmissa haṃsasamaye dahapāsabaddha
 Māsina vesagamako viya pādahaṃso
 Nigghosa gantijitato viya mūgapakkho
 Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba
 Ramm'aṅghivāpim avagāhitavāva pāde
 Erāvaṇo karivaro mansābhirulhe
 Jantum Purindadapuram nayatam va siḅham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha
 Māgamma ramma taratāyiha nissito va
 Pāletva mūni padavāpitaraṅgabhaṅgi
 Mangī karontatanuvāsuki nāgarājā
- 32 Nāthassa kañcanasikhāvalajātīlila
 Māvikaram va padanissitamorarājā
 Tam dhammadesanaraven' iva luddakassa
 Lokassa pāpaphaṇino hanatam asesam
- 33 Samsārasāgaragate sadhane jane te
 Net ampade kalacatumukhahemanāvā
 Nibbāṇapaṭṭanavaram Bharukacchakantam
 Suppārapaṇḍita gatā viya āsunāvā
- 34 Sambodhi nāṇa paripācayato munissa
 Bhatto yathā himava'taddi samādhīhetu
 Evam manena bhajatam himavaddipāde
 Sambodhiñāṇa paripācanahetu hotu

- 35 Daḷhaṃ parājitatayā muninā sarena
 Suññas saropagata pañjara bandhano'va
 So pādapañjaragato karavikapakkhī
 Sabbesamap piyāvacañ jahatā bhavantam
- 36 Te cakkavāka makarā api koñca jivam
 Jivādi pakkhivisarā sarasīva bhuttam
 Vessantarena caraṇambuji nibbhajantā
 Jantu tahiṃ viya pade suramentu niccam
- 37 Tam candakinnaragatiṃva gatassa bodhi
 Sattassa tassa sapajāpatikassa bhāvam
 Saṃsūcayanta pada kinnara kinnari ve
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Saṃrājadhānimusabho vahatagga bhāram
 Pitippayo pajanayeyya savacchadhenu
 Sassevino abhiramentu chakāmasaggā
 Dhārentu jhāyim'īha soḷasa dhātudhāmā
- 39 Sutvā jinassa karavika saram manuññaṃ
 Aññoñña bhītirahitā api paccanikā
 Hitvā gatiṃ viya tthitā padasattarūpā
 Sabbam bhavassita janānagatiṃ hanantu
- 40 Sovanṇa kāhaḷa yugo pamam'indirāya
 Sannīrapuppha mukulopamamussavāya
 Niccam susajja tthapitam muni tiṭṭhatan te
 Janghādvayam janavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsam
 Tādaṅka maṇḍana vidambakamaṃsu saṇḍam
 Jānudvayam lalita sāgara bubbulābham
 Hotam jagattaya nijatta vibhūsitun te

- 42 Chaddanti dinna varadanta yugopamānā
 Taṃ hatthi soṇḍa kama puṇṇa guṇā tavorū
 Līla payodhi siri keli suvaṇṇarambhā
 Khandhā'va dentu paripuṇṇa gunē janānām
- 43 Jaṅghakkha kadvya samappita cittapāda
 Cakkadvayī manamanojahayo mune te
 Sonī ratho sirivaho manasā bhiruḷhaṃ
 Lokattayaṃ sivapuram lahu pāpayātu
- 44 Ramm'ora pākata tatāka tatā savanta
 Romāvali jala panālika kotikatthā
 Nābhi gabbhira sarasī siri kelitā te
 Sasseevinam vyasana ghammam'alam sametu
- 45 Kanticchata lūlita rūpa payodhi nābhi
 Āvatta vaṭṭita nimujjita sabbaloko
 Sobhagga toya nivahaṃ vivaso pivitvā
 Lok'uttarādi sukha mucchitatam payātu
- 46 Gambhīra cittarahadam paripūrayitvā
 Taṃsandamāna karuṇambu pavāha tulyā
 Romālivallihari nābhi subhā'lavālā
 Detam lahum sivaphalam bhajatam mune te
- 47 Cārūra sārīphalako kuṭilagga loma
 Pantī vibhatti sahito siri keli sajjo
 Saggāpavagga sukha jūtaka keli hetu
 Hotam tiloka sukha jūtaka soṇḍakānam
- 48 Gambhīra citta rahado dara gāhamāna
 Mettādayā kari vadhū kara sanni kāsā
 Sabbaṅginam sivaphalam tanu deva rukkhe
 Sākhā sakhā tava bhujā bhajatam dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi
 Byālamba ratta padumadvaya bhaṅgi bhājā
 Pāpārisīsalunateniva ratta rattā
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te
 Piṭṭhī yathā kalala muddhani setu bhūta
 Evaṃ bhavaṇṇava samuttaraṇāya setu
 Hotam mahākanaka saṅkama sannikāsā
- 51 Saddhamma desana manohara bherināda
 Saṃcārāṇe sīvapuram visitum janānam
 Givā suvaṇṇamaya cāru mutiṅga bheri
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakhi nivāsa vadan'ambuja matta ninna
 Mākaḍḍhayam jana vilocana cañcarike
 Sorabbha dhamma makaranda nisandamānam
 Piṇetu tena sarasena sabhā jane te
- 53 Lakhi samāruhita vattarathe rathaniga
 Dvandānu kāri miga rāja kapola līlam
 Tādaṅka maṇḍalayugam viya kaṇṇabhājam
 Gaṇḍatthaladwyama' lamkurutam janatte
- 54 Lāvaṇṇa maṇṇava pavāla latā dwyābham
 Tandeha deva taru pallava kante mantam
 Vattāravinda makaranda parājisobham
 Rattādharaḍḍayam'adho kurutam janāgham
- 55 Unṇā sakuntigata matthaka natthu kūpa
 Subbhū lakāra sahitotṭha pavāla nāvā
 Gattuttararaṇṇava gatā tava jantukānam
 Hotam bhavaṇṇava samuttaraṇāya nātha

- 56 Isam vikāsa padumo'dara kesarāli
 Līlā vinaddha rucirā tava danta panti
 Vānī vadhū dharita mālāti mālya tulyā
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā
 Jivhā vacī naṭa vadhū kala raṅga bhūtā
 Saddhamma seṭṭha taraṇī nihitappiyā te
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantaṃsu kancukīta rattadharo padhāne
 Jivhā suratta sayane mukha mandiraṭṭhe
 Āmokkha mutti vadhuyā sayitāya tuyham
 Kubbantu saṃgama malaṃ jana sotu kāmī
- 59 Unṇā tathā' bhinava patta varābhi rāmā
 Līlollasanta bhamuka dwaya nila pattā
 Ghānoru cāru kadali vadanā lavālā
 Tuyham pavattatu ciraṃ jana maṅgalāya
- 60 Bālatthalī hari silātala piṭṭhikaṭṭha
 Bhūvallaridwaya mayūra yugassa tuyham
 Pañcappabhā rucira piccha yugassirikam
 Nettadwayam manasi puñchatu pāpadhūlim
- 61 Indivar āntagata bhiṅgika panti bhaṅgi
 Pañc ambujas saratate viya gacchapanti
 Nettambujas siri tirokaraṇīva tuyham
 Pamhāvalī siriga'teha tiro karontu
- 62 Vattullasambuḷa vilocana haṃsa tuṇḍa
 Kañjaṃsu piñjara mulāla latā dwyabham
 Dolādwyamwa savaṇa dwyam atta lakkhya
 Hotam tav ajja janatā maticārahetu

- 63 Vammika matthaka sayānaka bhūridatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānoparittṭhita' mune tava tuṇṇam' uṇṇā
 Taggāhino viya janassa dadātu vittaṃ
- 64 Rupin dirāya vijaye khila loka rūpaṃ
 Ghāṇo'ru cāru parigho'pari baddha siddhā
 Nilābha vāta viluthanta vayad dhajā bhā
 Tittṭhantu sajja duritāri jayāya te bhū
- 65 Uṇṇas sitopala nivesita bunda sandhi
 Ghāṇo'ru piṇḍakam' aghā tapa rundhitunte
 Hotammukham'buja sirī sirasussitā bham
 Bhū nīla paṭṭika lalāta suvaṇṇa chattam
- 66 Ru'paṇka vedana vilocana bāna diṭṭhī
 Dhārā nisāna maṇivaṭṭa sirī siro te
 Siddhā mato' sadha katañjana puñja lakkhī
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha gīvā
 Dharappitas sirighato pari mussavāya
 Niluppalāva ṭhapitā savibhatti kante
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nīla silā kapāle
 Pajjota jāla lalitam muni sārāyanti
 Rūpassirī sirasi bhūṣita hema mālā
 Kārā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabhāli tava kañcana mora kāle
 Surodaye vitata candaka cakkalakkhī
 Meghā vanaddha sikharu'nnata hema selā
 Yan tindacāpa vika'tiva dadātu sobham

- 70 Paṭṭhāya te paṇidhito suci dāna sīla
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā
Mettā upekkhi'ti ime dasa pūrato'va
Pūrentu pārami guṇa janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā
Cetordharāya karuṇā jala sekha vuddhā
Sabbaññu ñāṇa phaladā sati vāta guttā
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi punṇami paḍiṭṭha dinādito te
Sambhāra kāla sita pakkha kamābhi vuddho
Sampunṇa pārami guṇa' mataramsi taṃ'va
Sabbañgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā
Dānap pabandham' apidāna phalap pabhandam
Saṃwaddhayi twam abhi patthanato yathevam
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā
Vikkhālita ghakalusam suci sīla toyam
Mettā dayā madhura sītalatāyu' petam
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiyogā
Paṭṭhāya tampabhavato paripuṇṇa gehā
Twam sabba-jāti gahato api nikkha mittho
Evam janā bhava dukhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi
Dhārā sucittu sutale sati daṇḍa baddhe
Nibbijhi lakkhaṇa dhanuṭṭhiti santi lakkham
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nidhiṃ caturī' ha bāhu
 Sattīhi suddari ciraṃ janakova sindhuṃ
 Sampanna vikkama phalosi yathā caso' va
 Evaṃ janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ
 Khantī suvaṇṇa kata rūpa samantim' attā
 Sabbā parādhamasahi twaṃ' asayham' evaṃ
 Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikaṃ catura saṃkhiya kappa kālaṃ
 Saccena sutṭhu paribhāvita vācino te
 Vācāya sacca phusitāya samenti jantu
 Evaṃ visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatiṭṭhā
 Dhiṭṭhāna pārami mahā vajir addi tuyhaṃ
 Sattena kena pi yathāhi abhejja nejjo
 Evaṃ janāpi kusalesu adhiṭṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta
 Toyehi saṃsamita kodha mahā hutāso
 Lokuttaraṃ taditaraṃ hitam'āvahittho
 Evaṃ janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre
 Twam nibbikāra manaso cirabhāvanāya
 Pattosilābha pabhutaṭ ṭusu nibbikāraṃ
 Evaṃ janānūnaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ
 Yuttaṃ guṇehi navabhip padavī vimānaṃ
 Twam vādhiparam' idhirohiniyā tiloko
 Ārohatu bhaya sukhaṃ padavī vimānaṃ

- 84 Twaṇve' rahaṃsi sam'abujjhi yathāca sammā
 Sampanna vijja caraṇo sugato'si hontu
 Lokam vido purisadammasusārathī si
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitam janatāya tuyham
 Kalyāṇavaṇṇaratanavaṇṇavajātibhinnaṃ
 Dukkhaḡgi cora jalupaddutajāti gehe
 Tassā sukham bhavatu jivitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṇthe
 Swā mutta saggaṇa mahā ratanā valī te
 Vevaṇṇi yattani bhavaṃ sakalam pahāya
 Hotañjanassa siri saṅgama maṅgalāya
- 87 Taṃ saggaṇatthava dhaṭṭha sutip panāli
 Nissandamāna gaṇanīra nipāna tinte
 Khet' tetta saññini janā kata loma haṃsa
 Bij ankurī kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla
 Santāpitā nikhila loka mano kadambā
 Taṃ vaṇṇa megga phusaṇā hasanaṃ kurehi
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhi taṃ taṃ
 Sabbattha satta hitam āvahaṇena siddham
 Cintāpathātig anubhāva vibhāvanan te
 Bhūtānam atthu caritaḡ bhutam attha sidhyā
- 90 Aṅgārakāsum abhilaṅghiya dāna kāle
 Bhattattano pada paticehaka paṇkajā ca
 Yātakkaḡge tava pade dhata mutṭhahitvā
 Paṇkeruhāṃ siva madhum saratam dadantu

- 91 Saccena maccha pati vassita vassadhārā
 Satte dayāya tava vassita vassadhārā
 Gimhe janassa samayimsu yathā tathātā
 Dham ambuwuṭṭhiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham
 Chetvā kare ṭhapita dantavarāva luddam
 Loke hitāya ṭhapitā tava danta dhātu
 Setṭhā janam siva puram lahu pāpayantu
- 93 Tam temiyā khyā yatino'ssama mālakamhi
 Okinṇa mutta kanakā vuja vippa kinṇā
 Kāruṇṇa vārīda cuto daka bindu bandhū
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Ratṭhassa attha caraṇāya asammukhassa
 Rāmena dinna tiṇa saṃkhata pādukāva
 Bhuttā tayā ciram asammukha nāgatassa
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha rañṇā
 Satthim sahasa saradam viya ṇāya dhammo
 Ādeyya heyyam upadissa tayā pavutto
 Dhammo pavat tatu ciram janatā hitāya
- 96 Mārāri maddana hitā dhigamaṃ karotā
 Bhatto tayā vara mahā jaya bodhi rājā
 Saggā pavavagga hita hetu janassa hantvā
 Sabbantarāyam iha tiṭṭhatu suṭṭhu sajjō
- 97 Sāmoda vaṇṇa bhajanī guṇa mañjarīyaṃ
 Caryā latā vikaṣitā tava sapphalāṅgaṃ
 Okinṇa citta madhupe rasa piṇayanti
 Sambhāvitā bhuvi pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā
 Nottattato tipathagā yati sāgaratṭhā
 Dhammā pagā suti vaso tarite punānti
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāna kūpa sita paggaha vāyu gāhī
 Saddhā lakāra sahitā sati pota vāhā
 Sampāpayātu bhava sāgara pāra tira
 Sap pattanaṃ varadhane pati patti nāvā
- 100 Bojjhan'ga satta ratanā kara dhamma khandha
 Gambhīra nīra caya sāsana sāgaro saṃ
 So silyananta tanu weṭṭitha ñāna mantha
 Slena manthitavatam disatā matam ve
- 101 Vuttena tena vidhinā vidhinā tato tam
 Laddhā nubhūtam amatam khila dosa nāsam
 Accanta roga jaratā maraṇā bhi bhūtam
 Bhūtam karotu amaram ajaram arogam
- 102 Saddhamma rāja raviniggata dhammaramsi
 Phullo dhutaṅgadala saṃvara kesar āli
 Saṅghā ravinda nikaro samadhum samādhi
 Sakkinṇiko disatu sāsana wāpi jato
- 103 Ānanda rañña ratanādi mahā yatinda
 Niccap pabuddha padumap piya sevin aṅgī
 Buddhappiyena ghana buddha guṇap piyena
 Therālinā racita Pajjamadhum pi bantu
- 104 Ittham rūpa guṇānukittanawasā tam tam hitā sim
 sato
 Vatthānussati vattita iha yathā sattesu mettāca me
 Evam tābhi bhavanta ruttara tarā vattantu tā bodhi
 me
 Saṃyogoca dhanehi santihi bhava Kalyāna mittehi
 ca

Simā-vivāda-vinicchayā-kathā.

EDITED BY

J. P. MINAYEFF.

THE present edition is made from a single Sinhalese MS. on paper, received by me from Subhūti Ummānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālaṅkāra Thera in the preface (p. xx) to his valuable Simā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa

dīpādhidīpasamjātamaṃ nānāguṇehi 'laṃkatamaṃ
nānavimaticchedakamaṃ buddhamaṃ vandāmi so ahaṃ. tatiya-
takāravipulā.

Sīhaladīpabhikkhūnaṃ kaṅkhāthānassa kammike
udakukkhepagāmassa karissāmi vinicchayamaṃ. pathyā-
vattagāthā.

ayam ettha yojanā.

Dīpānaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-
māyāya gabbhe paṭisaṃdhibhāvena samjātamaṃ buddha-
bhāvaṃ patvā anāvaraṇānādinānāguṇehi alaṃkatamaṃ
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakamaṃ sabba-
dhammajānanasamatthaṃ sammāsambuddhamaṃ. Ñeyya-
dhammālaṃkāramahādhammarājādhirājagurū'ti ādito lad-
dhalaṅcīto. dutiyamaṃ. Ñeyyadhammābhivaṃsasiripavarā-

lamkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito. tatiyaṃ. idāni mahārājassa kāle Ñeyya-dhammābhimunivarañānakittisiridhadjadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito so āhaṃ tihi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihaladipe vasantānaṃ lajjipesalasikkhākāmānaṃ kukkuccakānaṃ bhikkhūnaṃ uposatha-upasampadādikam-mike sīmādhikāre vimati-āsaṅkāṭhānabhūtāya udakukkhepasīmāya ca gāmasīmāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammasambuddhassa parinibbānato saṃvaccharagaṇa-nena catucattālīsādhikaṃ tisatadvisahassaṃ sampatte. amhākaṃ Jambudīpagaṇanāya ekapaññāsādhikaṃ sata-uttaraṃ sahaṃsaṃ sampatte Siripavaravijayānantayasa-tribhavanādityādhīpatipaṇḍitamahādhammarājādhirājā 'ti nāmako mahārājā rajjaṃ kāresi. tasmim kāle Ñānābhivaṃsadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito thero sāsanaṃ sodhesi saṃgharājā ahosi. tasmim kāle tumbhākaṃ Sihaladīpato lajjikukkuccakā sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapuramahārājadhāniṃ āgantvā sāsanasodhakassa therassa santike vinayādīpitakaṃ uggahetvā tumbhākaṃ Sihaladīpe natthagandhe gahetvā Sihaladīpaṃ paccāgatā. tato paṭṭhāya amhākaṃ ācariyā mahātherā Sihaladīpe sāsanaṃ pavattikāraṇaṃ pucchitvā ca sotā odahitvā ca nisīdim (su). tato paccā atthacattālīsavassaṃ atikkamitvā tassa rañño nattā Siripavarādityalokādhīpativijayamahādhammarājādhirājā 'ti nāmako dhammarājā rajjaṃ kāresi. tasmim kāle ca ahaṃ sāsanasodhako saṃgharājā ahoṣim. tasmim kāle ca tumbhākaṃ Sihaladīpato Paññātissapamukhā dve bhikkhū āgatā. tassa Paññātissatherassa āgatakāle Sihaladīpe sāsanaṃ uppattikāraṇaṃ sutvā pamodim. idāni pi Sihaladīpavāsi Dhammakkhandhabhikkhū Vanaratanabhikkhū 'ti dve bhikkhū sammāsambuddhassa parinibbānato

saṃvaccharagaṇane cattāri satāni ca ekavassaṇi ca adhikaṃ katvā dvisahassaṃ saṃpatte. ambhākaṃ vohāragaṇanāya dvisata-ekūnavīsādhikaṃ sūhassavassaṃ saṃpatte phagguṇamāsassa juṇhapakkhe dasamadivase mama santikaṃ āgatā. te bhikkhū Sīhalādīpe sāsanaṃ patiṭṭhitabhāvaṇi ca lajjipesalabhikkhūnaṃ atthibhāvaṇi ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodim. te Dhammakkhandaṃ vānaraṇaṃ abhikkhū idāni Sīhalādīpe udakukkhepaḡāmasīmāya vivādo uppajjiti mama āroce tvā sīmādhikāre vinicchayaṃ katvā detthā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakālato atirekataraṃ pamodim paṭilabhimha. tumhākaṃ vivādakaraṇaṭṭhānaṃ vinaya-aṭṭhakathātikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhukaṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha ca 'ti.

idāni aṭṭhakathānaṃ saddappabandhe ṭhapite attho dubbijāno hoti yojanānaṃ saddappabandhe ṭhapite suvijāniyo hoti. tasmā yojanānaṃ racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā ca 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarasīmā araṇṇena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṇṇamaṇṇaṃ sabhāgā. udakukkhepasīmā ca nadi ca udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca samuddo ca aṇṇamaṇṇaṃ sabhāgā. sattabbhantarasīmā ca araṇṇaṇi ca aṇṇamaṇṇaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalaṭṭarajusetukaṭṭhādīhi saṃbandhe sati doso n'atthi. yathā kiṃ. dighassa pabbatassa ekadesaṃ paricchinditvā baddhasīmaṃ bandhente pi doso n'atthi. tena vuttaṃ Vimativinodanītikāyaṃ :

ekasambaddhena gatan 'ti rukkhalaṭṭadim tatra jātā eva saṃdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbataṃ arahati yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vattum asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepa-nadī-ādīsu ca tiriyaṃ patitarajjudandaṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya patiṭṭhitabhāgo bad-

dhasīmā. abaddhagāmasīmāya patitṭhitabhāgo gāmasīmā. tadubhayasīmatṭhapabbatādi viya. baddhasīmāto utṭhitavatarukkhassa pārōhe gāmasīmāya gāmasīmāto utṭhitavatarukkhassa pārōhe ca baddhasīmāya patitṭhite pi esa nayo 'ti.

visabhāgasīmāsu pana evaṃ datṭhabbo. baddhasīmā aññāya baddhasīmā ya ca gāmasīmāṃ ṭhapetvā itarāya sīmāya ca visabhāgā. udakukkhepasīmā aññāya udakukkhepasīmāya ca nadījātassarasamuddaṃ ṭhapetvā itarāya sīmāya ca visabhāgā. imāsu visabhāgasīmāsu rukkkhalatāraj-jusetukaṭṭhādīhi sambandhe sati doso atthi.

tena vuttaṃ Uposathakkhandhaka-aṭṭhakathāyaṃ :

sīmāmālake vaṭarukkho hoti tassa sākāhā vā tato niggata-pārōho vā mahāsīmāya paṭhavitalaṃ vā tattha jātarukkkhādīni vā āhacca tiṭṭhanti. mahāsīmāṃ sodhetvā vā kammaṃ kātabbaṃ. te vā sākāhā pārōhe chinditvā bahiṭṭhakā kātabbā. anāhacca ṭhitasākāhādisu ārūḥhabhikkhū hatthapāsaṃ netabbā.

evaṃ mahāsīmāya jātarukkhassa sākāhā vā pārōho vā vuttanayen' eva sīmāmālake patitṭṭhā 'ti vuttanayen' eva sīmāṃ sodhetvā kammaṃ kātabbaṃ. te vā sākāhā pārōhā chinditabbā. bahiṭṭhakā kātabbā. sace mālake kamme kayiramāne koci bhikkhu mālakassa anto pavasitvā vehāsaṃ ṭhitasākāhāya nisīdati. pādā vā 'ssa bhūmigatā honti. nivāsanapārūpanaṃ vā bhūmiṃ phusati. kammaṃ kātum na vaṭṭati. pāde pana nivāsanapārūpanaṃ ca ukkhipāpetvā kātum vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditabbaṃ. ayaṃ pana viseso. tatra ukkhipāpetvā kātum na vaṭṭati hatthapāsaṃ eva ānetabbo 'ti.

evaṃ baddhasīmāya ca mahāsīmāya ca aññāmaññāṃ visabhāgattā rukkkhalatādīhi sambandhe sati doso atthi. rukkkhalatādichedanāṃ akatvā sīmāvisodhanaṃ vā akatvā ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppatīti datṭhabbaṃ.

imaṃ aṭṭhakathāvacanaṃ gahetvā aññāsu gāmasīmā-udakukkhepādivisabhāgasīmāsu pi es' eva nayo datṭhabbo. kasmā visabhāgabhāvena sadisattā. tena vuttaṃ Vimati-vinodanīṭikāyaṃ :

yāsu aññamaññarukkḥādisaṃbandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkhādisaṃbandhesu sati ekattha ṭhito itaraṭṭhānaṃ kammaṃ kopeti.

evaṃ aṭṭhakathāya sāmāññato sodhanassa vuttattā 'ti. amhākaṃ khanti vīmaṃsitvā gahetabbaṃ. ettha ṭikāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho daṭṭhabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmāhāsīmāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsu 'ti attho daṭṭhabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadijātassaresu kammikabhikkhūnaṃ vasanattāya aṭṭaṃ karonti. taṃ aṭṭaṃ gamanattāya gāmakkhettena saṃbandhaṃ kaṭṭhamayaṇḍumayaasetuṃ karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānassa abbhantaraṃ pavasitvā aṭṭaṃ anāhacca tiṭṭhati. tādisa aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena saṃbandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānassa appahonake ṭhāne aritena nāvaṃ ṭhapetvā nāvāyaṃ ṭhatvā kammaṃ karonti. tesāṃ bhikkhūnaṃ kammaṃ kuppati. kasmā. kaṭṭhamayaṇḍumayaasetūnaṃ ca ulumpanāvānaṃ ca rukkhasākhālatārajjupārohehi sadisattā. keci pana so kaṭṭhamayaṇḍumayaasetu kunnadītirasadisā 'ti vadanti. taṃ na gahetabbaṃ. sace pana nadiyaṃ katassa uposathāgārasaṃkhātassa aṭṭassa samantato udakukkhepārahassa ṭhānassa abbhantaraṃ pavesetvā iṭṭhakāmayamattikāmayasetuṃ karonti. sace vassamhi catūsu māsesu nadisotena ajjhottharati. so yeva setu kunnadītirasadiso. tassa setuno samīpe caturaṅgulapamāṇaṭṭhānevā vidatthiratanapamāṇaṭṭhānevā kammaṃ kātuṃ vaṭṭati. sace pana keci kaṭṭhamayaṇḍumayaasetu kunnadītirasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi tirānaṃ upari ākāse ṭhito vaṭṭatīti. idaṃ vacanaṃ aṭṭhakathāyaṃ na vattabaṃ siyā. aṭṭhakathāyaṃ pana vuttam eva. iminā aṭṭhakathāvacaṇena seturajjuvallirukkhapārohaṇaṃ sadisattāṃ dīpetīti daṭṭhabbaṃ. udakukkhepena pana paricchinnaṭṭhānassa bahinadiyaṃ setu-ādisaṃbandhānaṃ appamāṇaṃ tasmā doso n'atthi. udakukkheparicchinnaṃ ṭhānassa abbhantaraṃ seturukkḥādīnaṃ pavisaṇaṃ

eva pamāṇaṃ doso atthi. kasmā setu-ādinaṃ pārohadīhi sadisattā ca gāmasīmāya visabhāgasīmattā cā 'ti. tena vuttaṃ vajirabuddhiṭikāyaṃ. ayaṃ paṇ' ettha vireso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍisaṃ-bandho appamāṇaṃ. gāme karontānaṃ nadiyaṃ samban-dharukkhaṣṣa udakukkhepato bahiṭṭhitabhikkhū ca appa-māṇaṃ tato oraṃ pamāṇaṃ. baddhasīmāya sambandha-rukkhaṣṣa baddhasīmāya ṭhitabhikkhū pamāṇaṃ 'ti vedi-tabbam. ten' eva vuttaṃ. mahāsīmaṃ sodhetvā 'va kam-maṃ kātābbaṃ 'ti. setu vā setupādā vā bahitīre patitṭhitā kammaṃ kātum na vaṭṭatitī vacanam pi pārohadīsu pi sakalasīmāsodhanam eva kātābbaṃ 'ti sādhetitī vīmaṃsi-tabbam 'ti. sabbāsu pana sīmāsu sīmantarena paricchin-naṭṭhānaṣṣa abbhantaraṭṭhānaṃ eva sīmā nāma. bhik-khūnaṃ nisidanaṭṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditabbatṭhānesu rukkhalaṭādinam sam-bandhabhāvo 'va doso 'ti datṭhabbo. bahinadīre jātaruk-khaṣṣa antonadiyaṃ patitṭhitasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātum na vaṭṭatitī uposatha-kkhandhaka-aṭṭhakathāyaṃ āgatavacanena pi sākhaṃ vā pārohe vā nāvaṃ abandhitvā udakukkhepaparicchinassa ba-hiṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo 'pi datṭhabbo.

sākhaṃ pārohaṣṣa vā samīpe udakukkhepassa appa-honakaṭṭhāne udakukkhepassa abbhantare nāvaṃ ban-dhitvā kammaṃ kātum vaṭṭatitī adhippāyo na datṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭhite hi kammaṃ kātum vaṭṭatī. sace pana setu vā setupādāvā bahitīre patitṭhitā kammaṃ kātum na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahitīre ṭhitā setumhi aṭṭhite hi setuto udakukkhepatṭhānamuccanaṭṭhāne kam-maṃ kātum vaṭṭatitī adhippāyo datṭhabbo. setumhi aṭṭhite hi setusamīpe udakukkhepassa appahonakaṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo na datṭhabbo 'ti tena vuttaṃ sārattadīpanīṭikāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākhaṃ vā pārohaṃ vā anāmasitvā thātabbaṃ 'ti adhippāyo 'ti vuttaṃ. taṃ na gaṇhetabbam 'ti. iminā ṭikāvacanena gāmasīmā-uda-kukkhepasīmādīsu 'pi sabhāgasīmāsu pi iminā 'va nayena

attho datṭhabbo 'ti dīpeti. tasmā imasmim kāle sikkhākāmehi kukkuccekehi lajjipesalabbhikkhūhi udakukkhepena paricchinnassa abbhantaram pavisanaseturukkhala-tādini apanetvā 'va kammam kātabban 'ti.

ayaṃ udakukkhepagāmasīmādhikāre vivādavinicchaya-kathā. ayaṃ pan' ettha tumhehi Sihalaḍipavāsihi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapupūṇaṃ kaṃ mahārājadhāniṃ saṃpattakāle tumhākaṃ Sihalaḍipavāsīnaṃ therānaṃ saṃdesakathaṃ ca Dhammakkhandhavanaratana bhikkhūnaṃ samanākāraṃ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādharmarājādhirājā 'ti vissuto mahārājā atipamoditvā saṃpattakālato paṭṭhaya icchitehi samanakkappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmaḥ saddho hiri-ottappasaṃpanno mahāpaṇṇāratṭhāvāsīnaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye tṭhitakālato 'va atṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisaṇaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhīrakathaṃ kālena kālaṃ suṇāti. apara-bhāge Siripavarādityalokādhīpativijayamahādharmarājādhirājā 'ti pākāssa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ saṃpattakāle pi Sivirājānimirājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhiratagahatṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rājadhamme paṭiṭṭhāti. rājābhisekapatto nāgarike catūhi saṃgahavattūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapupūṇaṇaṃ navapuram māpesi.

ayaṃ tassa navapurassa atṭhuppati.

sammāsambuddho kira imassa navapurassa māpitaṭṭhānaṃ ca rājānaṃ ca vyākāsi. bhagavā hi paṭhamabodhiyaṃ tṭhitakāle dvinnam vāṇijjakaṇaṃ Cullapupūṇamahāpupūṇaṇaṃ Sunāparantaratṭhaṃ gantum niman-tanaṃ saṃpaticchitvā kūtāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānaditīre (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̐apetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbataṃ anuppatto imasmim pabbate Ānanda ahaṃ pubbe atitajātiyaṃ vanacarako ca godharājā ca vaṭṭarājā ca kuruṅgarājā ca ajarājā ca ahosin 'ti avoca. etasmim pabbate adhivatthā Candamukhināmikā ekā yakkhinī atthi sā yakkhinī bhagavantam atipasiditvā attano mamsa-dāyikā Suppiyā viya dukkaram sakamaṃsam bhagavato adāsi. tasmim kāle bhagavatā Ānandattheram āmantetvā ayaṃ Ānanda yakkhinī mama parinibbānato catusatthikaṃ dvisahassavassam atikkamitvā Maṇḍalapabbatassa samīpe Ratanapuppanāmakam mahārājadhāniṃ māpessati tasmim nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi. edisaṃ porāṇasattham anugantvā imaṃ Ratanapuppanāmakam mahārājadhāniṃ māpesi.

amhākam mahārājā tumhehi Sihaladīpavāsīhi pesite Dhammakkhandhavanaratanabhikkhū imassa navapurassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhinasmim disābhāge mama saṃgharājassa mahārāme t̐apetvā tibhūmikam vihāram kāretvā adāsi.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratanabhikkhūnaṃ mama santikam saṃpattakālato patṭhāya amhākam Jambudīpaṃ āgatakāraṇaṃ ahaṃ pucchāmi.

tasmim kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

amhākam Sihaladīpe Amarapuragaṇe bhikkhū gāmasimā-udakukkhepasimānaṃ saṃbandhe satī saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchituṃ tasmā amhe pana kāye ca jivite ca anapekkhitvā sīmāvivādatṭhāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatamhā 'ti ahaṃ pana te bhikkhū mā socittha vinayatṭhakathātikānurūpaṃ sīmāvinicchayaṃ labhāpessāmīti vatvā Ratanapuppanapurassa puratthimasmim disābhāge rañṇā kārite mama ārāme nisīdāpetvā sīmāvinicchayaṃ katvā taṃ uggaṇhāpetvā kaṅkhaṭṭhāne sayam vinodāpetvā taṃ sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dalhikammatthāya puna upasaṃ-
 padakammavācam icchāma amhe anukampaṃ upādāya
 upasaṃpadakammavācam dethā 'ti vatvā maṃ upasaṃ-
 kamitvā yācimsu. ahañ ca kho sādhu tumhākaṃ demiti
 vatvā rañño taṃ pavattiṃ ārocāpesiṃ. Sihladipavāsī
 bhikkhū ambhākaṃ santike puna sikkhaṃ gahetukāma
 tadā samaññanurūpehi pattacīvarādipaccayehi anuggahaṃ
 karotū 'ti. rājā abhippamodo sādhu 'ti saṃpatīcechi. atha
 kho ahaṃ phagguṇakālapakkhe paññarasame uposatha-
 divase puna sikkhaṃ dātukāmo. Nadyāvattānanagara-
 bhojakena Satthimahārājadassanīyarūpasahasūro 'ti rāja-
 laddhanāmakena mahāmattena rājato santikā laddhe
 visuṃ gāmasaṃkhāte sīmabbhantare raññā kārīte tibhū-
 mīke mama vihare sattapaṇṇāsabhikkhū saṃnipātāpesiṃ.
 atha rājā taṃ mahāmattaṃ pesesi. dipantarabhikkhūnaṃ
 upasaṃpadakammatthāya saṃnipatitānaṃ sattapaṇṇāsa-
 bhikkhūnaṃ paṇītāni bhojanāni dehīti. so mahāmatto
 sādhu 'ti saṃpatīcechitvā yena saṃnipatitā bhikkhū ten'
 upasaṃkami upasaṃkamitvā paṇītāni bhojanāni datvā
 sahatthā bhojetvā saṃpavāretvā sabbam saṃvidahana-
 kiccaṃ akāsi. tadā rājapesitā tadaññe Mañipabbata-
 nagarabhojako Satthimahārājadassanīyarūpakittisūro 'ti
 rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako
 Satthimahārājadassanīyarūpajeyyasūro 'ti rājā laddhanā-
 mako mahāmatto ca. Dighanāvānagarabhojako Mahārāja-
 jeyyasūro 'ti rājā laddhanāmako antepura-amacco ca.
 Meghavicīnagarabhojako Mahārājadassanīyarūpajeyyasūro
 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakitti-
 rājpākāto 'ti rājā laddhanāmako rājamātuyā amacco ca.
 Rājamahārājasikharājā 'ti rājā laddhanāmako aggamahā-
 deviyā amacco ca. Mahārājadassanīyarūpasamkhayo 'ti
 rājā laddhanāmako rajata-amacco ca. Mukhunagara-
 bhojako rājadassanīyarūpasirijeyyasūro 'ti rājā laddha-
 nāmako rañño taṃ taṃ kāraṇaṃ ārocana-amacco ca Rāja-
 pākatarājakittirājā 'ti rājā laddhanāmako amacco ca Mahā-
 jotiko 'ti rājā laddhanāmako mahāseṭṭhi ca Mahāsirisēṭṭha-
 menḍako 'ti rājā laddhanāmako mahāseṭṭhi cā 'ti. rājato
 laddhatthānantarikā sakasakaparisa-parivārā amaccā ca.

māse māse aṭṭhakkhattum aṭṭhaṅga-uposathassa samā-diyakā sataparimāṇā setapāvārapārutā upāsakā ca taṃ upasampadakarapaṭṭhānaṃ āgantvā bhikkhūnaṃ hatthapāsato bahi nisiditvā parisatthāya parivārayimsu. ahañ ca sattapaṇṇāsamattehi bhikkhūhi saddhiṃ bhikkhūnaṃ patirūpesu kappiyapaccattharaṇesu nisiditvā Sihaladīpavāsibhikkhūnaṃ puna sikkhāya dātabbattā upasampadakammavācam eva sāvetvā sikkhādānakiccā kiñcāpi sijjhati tathā pi te Sihaladīpavāsī bhikkhū tumhākaṃ bhante Jambudīpe upasampadakāle evarūpaṃ upasampadakammaṃ karimsū 'ti.

na jānāma ambhākaṃ tassa kammassa jānanatthāya ādito 'va kammavācam vadathā 'ti yācanti. tasmā paṭhamāṃ upajjham gāhāpetabbo 'ti ādikaṃ eva etaṃ dhārayāmiti pariyosānasapubbakiccā kammavācam sāvetvā tesāṃ bhikkhūnaṃ puna sikkham dātum ārabhiṃ. tadā kārakasamghasamkhātehi sattapaṇṇāsabhikkhūhi parivārapetvā ahaṃ sithiladhanitādini ahāpetvā kathanasamatthena Puññābhīdhajadhammālaṃkāramahādhammarājādhīrājaguruttherena ca. Nānakittiyatisāradhammamahādhammarājādhīrājaguruttherena ca saddhiṃ paṭhamāṃ kammavācam sāvemi. tato paraṃ Gaṇapāmokkhacandāvaratthero ca Paññāsāmisirikavidhajamahādhammarājādhīrājagurutthero ca Nandatthero ca Kelāsabhatthero ca tatiyaṃ kammavācam sāventi. paṭhamakammavācam pana sāvitakāle ahaṃ upasampadāpekkhānaṃ bhikkhūnaṃ Nāganāmā 'ti sammānitvā tena Nāganāmena sāvemi. Sihaladīpe upajjhāyassa Dhīrānandattherassa Tisso nāmā 'ti sammānitvā tena Tissanāmena sāvemi. dutiyatatiyakammavācam pana sāvitakāle Gaṇapāmokkhacandāvarādayo therā tesāṃ bhikkhūnaṃ sakasakanāmasamkhātena Dhammakkhādhavanaratanaāmena sāvemi. upajjhāyassa sakasakanāmasamkhātena Dhīrānandanāmena sāventi. kammavācāpariyosāne kālo pana evaṃ datṭhabbo. Sihalavohārena ekūnāsītisattasatādhikasahassasāke sampatte. Mrammavohārena ekūnavīsādhikadvisatuttaraṃ sahasaṃ samvaccharagaṇane sampatte. tisu utūsu gimhanta-utumhi mukhyacandena phagguṇamāse kaṇ-

hapakkhe terasatithiyaṃ tetilakaraṇe siddhiyoge sanivāre
tatiyapahārāṭikkante suññadaṇḍa-ekādasapalapapañcavipala-
samaye kakkāte lagne kumbhacandre t̥hite dutiyahore
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-

	gu	rā gu ca bu
ka		
	ku	

samaye mesamhi surācariye mithune ravisute ghate kuje
kumbhe candrasute t̥hite mīne vivisukrarāhūsu t̥hitesu
upasampadākammavācam niṭṭhitan 'ti.

tasmim pana upasampadāpariyosāne ambhakaṃ rājā sad-
dhāsīlādiguṇehi sampanno hutvā nānārūpavicitre mahārāja-
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ
siñcāpetvā desacārittēna suvaṇṇavicitta-aṭṭhabheriyo ca
aññañ ca turīyaṃ pahārāpetvā tesam dīpantarabhikkhūnaṃ
samaṇasārūppaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-
yathidaṃ :

tividhaṃ sukhumakappāsamayaṃ saṃghāṭiṃ
tathā uttarāsaṅgaṃ
antaravāsakaṃ
duvidhaṃ kambalaṃ
tathā koseyyakāyabandhanaṃ
kojavaṃ
uttarattharaṇaṃ
mukhapuñjanaṃ
kambalamayaabimbohanamaṇḍalaṃ
dīghabimbohanaṃ
caturassapaccattharaṇaṃ

ayomayapattam
 mattikāmayapattam
 ayomayapattapidhānam
 cittakammamayapattapidhānam
 pattādhāraṇam
 pattatthavikaṇṇam
 dhammakaraṇam
 ācamanathālaṇṇam
 khuraṇṇam
 sūciṇṇam
 kappiyacammakhaṇḍam
 tālavantaṇṇam
 taṭṭikaṇṇam
 kaṭasāraṇṇam
 potthakalekhaṇṇam
 tambūlakaṇḍaṇṇam
 chabbidham lohamayakhuddakakaraṇḍam
 pūgapīlaṇṇam
 upāhaṇṇam
 chattaṇṇam
 cittakammamahantapelaṇṇam
 tathā khuddakapelaṇṇam
 mahantam kācalimpitodanathālaṇṇam
 tathā soḍasavidham thālaṇṇam
 lohamayasūpādāṇṇam
 mahantaṇṇam udakathālaṇṇam
 khuddakaṇṇam udakathālaṇṇam
 bahupādasūpathālakādhāraṇṇam
 tipādasūpathālakādhāraṇṇam
 tap-pidhāṇṇam
 udakathālakādhāraṇṇam
 cittakammamayahatthadhovanādhāraṇṇam
 tathā khelamallakan 'ti
 te ca amaccā dipantarabhikkhūṇaṇṇam upasaṃpadākāle
 kattabbākāraṇṇam sabbam sallakkhetvā antepuraṇṇam gantvā
 rañño ārocesuṇṇam.
 tasmaṇṇam kāle rājā nibbānapaṭisaṃyuttaṇṇam kusalapītiṇṇam
 paṭilabhitvā abhippamodo ahosi. tumhehi pesitabhikkhū ca

Jambudīpe saṃgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhitvā attānaṃ mahākusaloḍakena siñcītā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ paṇ' ettha mettāpubbaṅgamadhammakathā c' eva tumhehi ca yāva jīvaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisaṇaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayaṃ maññāma.

pubbe kira Punabbasukuṭimbiyaputto Tissatthero mahā-samuddassa paratīraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-aṭṭha-kathāyaṃ arahattappattiyā Punabbasukuṭimbiyaputtassa Tissattherassa paṭisambhidā visadā ahesuṃ. so kira Tambapaṇṇidīpe buddhavacanaṃ uggaṇhitvā paratīraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppannakaṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesi ti āgatā. pubbakānaṃ sappurisaṇaṃ kulavaṃse pavēṇiyaṃ tīthehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ saṃpatte passitvā anumoditabbā eva.

idāṇ' eva mayaṃ Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparītāṃ yathābhūtaṃ sikkhissāmā 'ti.

amhākaṃ vacanaṃ saccaṃ tumhākaṃ vacanaṃ saccaṃ 'ti vivādo na kātabbo. vivādo hi mahā ādīnavo. kalahe vivāde abhirato ādhanāgāhi duppaṭinissaggi bhikkhu bhagavatā subhāsitassa atthassa vijānane saṃmohena āvuto nivuto patiechādito pesalehi bhikkhūhi yathā dhammaṃ akkhātāṃ pi na vijānāti. sammāsambuddhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccaparinītthite khīṇāsava ca ariyapuggale ca kalyāṇaputhujjane ca vihesaṃ karonto avijjāsaṃkhātena vaṭṭamūlena purakkhato pesito payojito hutvā diṭṭhe 'va dhamme cīttavighātasamkhātāṃ saṃkilesaṇ ca na vijānāti āyatīṃ nirayasamāpākaṃ nirayagāmi-akusalasaṃkhātāṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ vinipātaṃ samāpanno hoti. ekamātugabbhato saṃkamitvā ekamātugabbhaṃ punappunaṃ samāpanno hoti. ekalokantarikanirayato saṃkamitvā ekaṃ lokantarikanirayaṃ punappunaṃ samāpanno hoti. ito paralokaṃ gantvā nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttaṃ h' etaṃ bhagavatā :

kalahābhirato bhikkhu mohadhammena āvaṭṭo
akkhātāṃ pi na jānāti dhammaṃ buddhena desitaṃ
vihesaṃ bhāvitattānaṃ avijjāya purakkhato
saṃkilesaṃ na jānāti maggaṃ nirayagāmināṃ
vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ
sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatitī¹

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādinaṃ
pi passitvā vivādaṃ akatvā aññamaññaṃ piyacakkhūhi
passitvā mettapubbaṃgamāṃ kathaṃ kathāpetvā pātimo-
kkhasaṃvarasīlaṃ tumhehi rakkhitaḥ eva.

aparaṃ pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto
jayaparājayaṃ passati. lābhālābhādi-atthañ ca passati.
ayaṃ paṇ' ettha pāli.

appañ h' etaṃ nālaṃ samāya
duve vivādassa phalāni brūmi
etaṃ pi disvā na vivādayetha
khemābhipassaṃ avivādabhūmiṃ.

appañ h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ
etaṃ thokaṃ etaṃ lāmaṃ etaṃ jatukkaṃ etaṃ pari-
ttakaṃ etaṃ 'ti. appañ h' etaṃ nālaṃ samāyā 'ti. nālaṃ
rāgassa samāya. dosassa samāya. mohassa samāya. ko-
dhassa samāya. upanāhassa makkhassa palāsassa issā-
macchariyassa māyāya sātheyyassa thambhassa sārambh-
assa mānassa atimānassa madassa pamādassa sabbakile-
sānaṃ sabbaduccaritaṇaṃ sabbadārathānaṃ sabbaparilāha-
naṃ sabbasaṃtāpānaṃ sabbākusalābhisamphārānaṃ

¹ See Suttanipāta (Fausböll) p. 49.

samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-ddhiyā 'ti.

appañ h' etaṃ nālaṃ samāya. duve vivādassa phalāni brūmīti. diṭṭhikalahassa diṭṭhibhaṇḍanassa diṭṭhiviggahassa diṭṭhivivādassa diṭṭhimedhagassa dve phalāni honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti. nindāpasamso hoti sukhadukkhaṃ hoti. somanassadomanassaṃ hoti. itṭhānitṭhaṃ hoti. anūnayapaṭighaṃ hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha vā taṃ kammaṃ nirayaṃsvattanikaṃ tiracchānayonisamvattanikaṃ pettivisayasamvattanikaṃ 'ti. brūmi ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānaṃkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etaṃ pi disvā na vivādayethā 'ti. etaṃ pi disvā 'ti etaṃ ādinavaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā diṭṭhikalahesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhivivādesu diṭṭhimedhagesu 'ti. etaṃ pi disvā na vivādayethā 'ti. na kalahāṃ kareyya na bhaṇḍanaṃ kareyya. na viggahaṃ kareyya na vivādaṃ kareyya na medhagaṃ kareyya. kalahāṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ pajaheyya vinodeyya byantikareyya anābhavaṃ kareyya. kalahā bhaṇḍanā viggahā vivādā medhagā ārato assa virato nikkhanto nissato vippamutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etaṃ pi disvā na vivādayetha khemābhipassaṃ avivāda-bhūmin 'ti. avivāda-bhūmiṃ vuccati amatāṃ nibbānaṃ. yo so sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo nirodho nibbānaṃ etaṃ avivāda-bhūmiṃ. khemato tānato lenato saraṇato abhayato accutato amanato nibbānato passanto dakkhanto olokento nijjhāyanto upaparikkhanto 'ti. khemābhipassaṃ avivāda-bhūmin 'ti. idaṃ pi Mahāniddese Mahāvīruhanasuttaniddese vuttavacanāṃ :

anussaritvā aññamaññaṃ muducittehi vivādaṃ akatvā buddhassa anumatiyā anulomaṃ ārabhitvā catupārisuddhisīle tathā aggaphalassa karaṇaṃ eva ārabhita-bbaṇ 'ti.

aparam pi imasmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacchā hotū 'ti manasi katvā idam kammaṃ kappati idam kammaṃ na kappatīti vivadanti. aparakāle bahum pakkham labhitvā mahāgaṇaṃ bandhitvā amhākaṃ vādo 'va pasamsiyo tumhākaṃ garahito 'ti. kerāṭikabhāvena abhūtavacanāṃ kathayamānā vivadanti. tasmim kāle devamanussānaṃ ahitāya dukkhāya saṃvattanti. tena vuttam Majjhimanikāye sāmagāmasuttatṭhakathāyañ c' eva Aṅguttaranikāye chakkanipatṭhakathāyañ ca ahitāya dukkhāya devamanussānaṃ 'ti. ekasmim vihāre saṃghamajjhe uppanno vivādo katham devamanussānaṃ ahitāya dukkhāya saṃvattatīti kosambakkhandhake viya dvīsu bhikkhūsu vivādam āpannesu tasmim vihāre tesam antevāsikā vivadanti. tesam ovādam gaṇhanto bhikkhunisaṃgho vivadati. tato upatṭhākā vivadanti atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādīnaṃ ārakkhadevatā dhammavādīniyo honti. adhammavādīnaṃ ārakkhadevatā adhammavādīniyo tasmim tasmaṃ ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādīhi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gahitan 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmim vihāre saṃghamajjhe uppanno vivādo bahunāṃ ahitāya dukkhāya hotīti.

evaṃ uparipaṇṇāsake Sāmagāmasuttatṭhakathādisu āgatavacanaṃ pi punappunaṃ pi manasikarītvā pubbakānaṃ sappurisānaṃ lajjipesalamahātherānaṃ vaṃse tṭhatvā aviparitam eva atthaṃ gahetvā avijjādivatṭassa mahādukkhassa chedanatthāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyattisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatthāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccaṃ tumhehi sunitabbo sakkaccaṃ pariyāpuṇitabbo pariyāpuṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyatti-

dhammassa attham yathā bhūtaṃ aññāya lokuttaradhammassa anulomaṃ aniccādiṭṭhisammuttakathaṃ kathetvā ca aniccādilakkhaṇaṃ bhāvetvā sabbasaṃkhatesu khaya-vayaṃ āropetvā ca sabbakālaṃ tumhehi nisīditabbam eva. vuttaṃ h' etaṃ bhagavatā :

pañc' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammaṃ suṇanti sakkaccaṃ dhammaṃ pariyāpuṇanti sakkaccaṃ dhammaṃ dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ attham upa-parikkhanti. sakkaccaṃ attham aññāya dhammaṃ aññāya dhammānudhammaṃ paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattantiti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanāṃ sakkaccaṃ katvā sāsanaṃ mūlabhūtaṃ pariyattidhammaṃ pariyāpuṇitvā pucchitvā saṃsanditvā bhūtaṃ eva atthajātaṃ tumhehi gahetabbam.

sammāsambuddhaparinibbānato Mahākassapaṭṭherādihi theraparamparāhi ca sissānusisṣehi ca buddhasāsaṇaṃ sakkaccaṃ anurakkhitvā yāva 'jjatanaṃ sammāsambuddhasāsaṇaṃ patit̥ṭhāpitaṃ. taṃ ca sāsanaṃ amhākaṃ rat̥ṭhe ca tumhākaṃ Sihalaḍiṭṭhe ca idāni patit̥ṭhātiti. amhehi sutapubbaṃ aññesu dīpesu ca rat̥ṭhesu ca bhikkhū atthit̥i na sutapubbaṃ. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasāsaṇaṃ rakkhitaṃ eva. taṃ pi kāraṇaṃ punapunaṃ saritvā sīmaṃ ca vatthuṃ ca ñattiṃ ca anusāvānaṃ ca parisaṃ ca suṭṭhaṃ visodhetvā jātikulaputta-ācārakulaputtā sakkaccaṃ katvā anuggahetabbā. tumhākaṃ pana vasanabhūtaṃ Tambapaṇṇidīpaṃ pubbakāle sammāsambuddhānaṃ c' eva arahantānaṃ c' eva aṭṭhakathāṭikākaraṇasamatthānaṃ pariyattivīsāradabhikkhūnaṃ c' eva nivāsathānabhūtaṃ. tasmā thānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitaṃ eva mamāyitaṃ eva ca imināpi kāraṇena lajjisabhāve thātvā ati-ussukkaṃ katvā saddhāsampaṇṇā jātikulaputtā ācārakulaputtā anusāsitaṃ va.

pariyattidhammā pariyāpuṇitabbā eva dhāretabbā ca vācetaṃ cā 'ti. amhehi pesito vācānamaggo tumhākaṃ

hattham sampattakāle tumhākaṃ saṃdesaṃ mama santi-
kaṃ paṭi ārocehīti.

ayaṃ mettāpubbaṃgamadhammakathā

iti Ñeyyadhammābhimunivaraṇānakittisiridhajaḍḍham-
masenāpatimahātherena racitā sīmāvivādavinicchaya-
kathā.

ettāvātā ca :

dvīsatēkūnavīsādhisaḥassaṃ gaṇaṇe gate
puruttame Ratanapūṇṇe Maṇḍalācalanissite.
saṃpūṇṇe rājadhammeḥi setibhindo mahābudho
vatthuttaye 'bhīppasanno rājā rajjaṃ akāsi yo.
so maṃ pūji yadā jātiy' ekūnasatṭhivassikaṃ
bhikkhubhāvena tālisavassaṃ Ñeyyādināmakam.
mayā Sīhalabhikkhūnaṃ kato sīmāvinicchayo
vivādassa samatthāya buddho va so sametu taṇ 'ti.

sīmāvivādavinicchayakathā

niṭṭhitā.

Saddhammopāyana.

EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.

CONTENTS.

	VERSE
1. Akkhaṇa-dīpana-gāthā	4
2. Dasa-akusala-patha-ādīnava-gāthā	53
3. Peta-dukkha-vanṇanā-gāthā	97
4. Tiracchāna „ „ „	129
5. Pāpādīnava-gāthā	176
6. Puñña-phal-uddesa-gāthā	211
7. Dānānisaṁsa-gāthā	263
8. Sīlānisaṁsa-gāthā	337
9. Bhāvanānisaṁsa-gāthā	451
10. Pattidānānisaṁsa-gāthā	497
11. Anumodanānisaṁsa-gāthā	510
12. Desanānisaṁsa-gāthā	517
13. Savanānisaṁsa-gāthā	528
14. Pūjānisaṁsa-gāthā	539
15. Veyyāvaccānisaṁsa-gāthā	555
16. Sampahāṁsanānisaṁsa-gāthā	563
17. Saraṇānisaṁsa-gāthā	567
18. Anussaraṇānisaṁsa-gāthā	580
19. Appamādānisaṁsa-gāthā	588

SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

1. Sabbāsavavinimuttam sabbasādhugunākaram
sabbalokagarum vīram hitam amatamaggaḍam
2. Sabbādarena vanditvā sammāsambuddham ādito
atha dhammañ ca saṅghañ ca saddhayā muddhanā
aham
3. Saddhammopāyanam kiñci racayissāmi pesitum
nāmato Buddhasomassa piyasabrahmacārino

I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Atṭhakkhaṇavinimuttam khaṇam paramadullabh-
am
upaladdhena kattabbam puññam paññavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca
pañcendriyanam vekallam micchādittṭhi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino
atṭhakkhaṇā asamayā iti ete pakāsītā
7. Kārento kammakaraṇam niraye atidāruṇam
bhayānakam bhusam ghoram katham puññam karis-
sati
8. Saddhammasaṇṇārahite sadā ubbiggaḍvite
tiracchānabhaye santo katham puññam karissati
9. Gantvāna pettivisayam santāpaparissosito
khuppipāsāparissanto katham puññam karissati
10. Āruppāsāññaloke pi savaṇopāyavajjito
saddhammasavaṇāhīno katham puññam karissati
11. Accantādharmabahule munindasutavajjite
paccantavisaye jāto katham puññam karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe tṭhito
gahaṇopāyarahito katham puññam karissati

13. Pakkhanto pāpikaṃ diṭṭhiṃ sabbathā anivattiyaṃ
saṃsāra-khāṇubhūto hi kathaṃ puññaṃ karissati
14. Buddhādicce anudite siddhimaggābhāsake
mohandhakāre vattanto kathaṃ puññaṃ karissati
15. Yaṃ bhāvanāmayam puññaṃ saccābhisaṃmayāvaham
tass' anokāsabhāvena ete akkhaṇasammata
16. Aṭṭhakkaṇaviniṃmutto khaṇo paramadullabho
taṃ laddhā ko pamañjeyya sabbasampattisādhakam
17. Avekallamanussattaṃ Buddhādiccābhimañḍitaṃ
sudullabhataṃ tamhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato
mahāsāraṃ va ratanaṃ manussattaṃ sudullabham
19. Manussattassa hetu hi puññaṃ taṃ atidukkaraṃ
loke hi puññakāmānaṃ mandatā tassa sādhikā
20. Puññaṃ dukkarattaṃ ca apuññasukarattaṃ
gharaṃ katvāna dānena dahanena ca vediyaṃ
21. Pāpe anādarenāpi satataṃ vattate mano
puññe accādarenāpi nadiyā sādhitabbakam
22. Yathā dissanti sampuñṇā apuññaphalabhūmiyo
tathā puñṇā na dissanti puññānaṃ phalabhūmiyo
23. Pipilikānaṃ puñño hi bilā ekā viniggato
kin nu so nātiriceyya manusse Jambudīpake
24. Puññaṃ dukkarattā va manussattaṃ sudullabham
bījābhāve phalābhāvo alaṃ taṃ patibhāvitum
25. Yaṃ yaṃ hi sammataṃ loke tattha taṃ sārasaññitaṃ
tato sāraṃ manussattaṃ sādhusammatabhāvato
26. Uḷāraphaladaṃ kammaṃ nibbānāvaham eva ca
idha ijhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattaṃ sudullabham
tassālābhe tu saggaḍisampatti c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiya
labhaniyam manussattaṃ yadi evaṃ sudullabham
29. Atho accantasetṭhāya paratthapaṭipattiya
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkhaṃ katvāpi loke attasukhatthike
parattham paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇaṃ ti ayācīto
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi ṭhapetvā sītaṃ jaḷaṃ
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvaṭe -
karuṇāsītalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbhaṃ attani ropitaṃ
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjaṃ asaṅkamaṃ
adadantā ciraṃ ṭhātumaṃ lajjitā 'vābhinibbutā
36. Ye paratthaparā loke vīrā sāraguṇākarā
dukkarattaṃ hi viññātā ko tesāṃ paṭipattiyā
37. Avicīva nirassādaṃ lokaṃ ñatvā dukkhadditaṃ
kevalaṃ parasattatthaṃ ko samattho 'vagāhitaṃ
38. Yesaṃ nettādidānesu passannaruhiṛassa ca
samānabhāvaṃ nopenti caturō pi mahāṇṇavā
39. Tesāṃ puñṇekadesaṃ pi saddhātāhi sudullabho
kātaṃ tassādaraṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhataṃ va paratthapaṭipattiyā
Buddhādīcodayo cāpi mato accantadullabho
41. Buddhādīce anudite maggaṃ nibbānasādhakaṃ
Brahmindacandādīcāpi na sakkonti vibhāvitaṃ
42. Yathātthānasabhāvāya garubhāvena ledḍhuyā
uddhaṃ khepena ākāse thānaṃ atiparittakaṃ
43. Dosehi sīdāpentassa tath' evāpāyabhūmiyaṃ
atīva bahukaṃ thānaṃ maṇḍaṃ sugatīyaṃ matāṃ
44. Ekapuggalasuttaṇa Kāṇakacchopamaṇa ca
ubhinnaṃ dullabhataṃ hi veditaṃ vijānataṃ
45. Ubhayesaṃ samāyogo khaṇo accantadullabho
attadatthaparo viññū na virodheyya taṃ khaṇaṃ
46. Khaṇassa dullabhataṃ va Buddhaputtaṃ atanditā
kāmaṃ taca nahāru ca atṭhi ca avasussatu
47. Adisvā accutaṃ santaṃ padaṃ sambuddhadesitaṃ
na tāva pallaṅkamaṃ imaṃ bhindissāma kathaṇcāna
48. Iti sabbādarenā pi bhāvetvā maggaṃ uttamaṃ
khaṇabhaṅgabhayātitaṃ pattā paramanibbutaṃ
49. Tesāṃ paramavīraṇaṃ ussāho 'va acintīyo
kiṃ na dīpeti amhākaṃ khaṇaggassatīpātakaṃ
50. Dullabhaṃ atipatīṇ ca laddhā thānaṃ imaṃ budho
jīvite jālamajjhaṭṭhamakasass'eva appake

51. Appassādesu bhogesu nissāresu pabhaṅgusu
sabbadā aghamūlesu asajjanto kathaṅcana
52. Jano jīvitukāmo va viditaṃ visabhojanam
pāpaṃ samparivajjetvā puñṇakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.

Paṭhamo kaṇḍo.

II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpaṃ ti lobhamohehi dosamohehi vā puna
suddhamohena vā yuttā cetanā pāpasāññitā
54. Pāpacetanā jātāni dvārattayavasena ca
apuñṇakiriyavatthūni dasa hontitī dīpaye
55. Himsā theyyāññadārānaṃ gamanaṃ kāyikā matā
musā pesuñṇapharusam samphavācāhi vācikā
56. Abhiṃjhā c'eva vyāpādo micchādīṭṭhi ca mānasā
ete kammaṭṭhappattā asampattā ca vediyā
57. Himsādibhāvāsampattā pāpacetanasambhavā
Kammaṭṭhapaṭṭhā asampattā vediyā rodhanādikā
58. Satte satto ti saññā ca vadhakacittamupakkamo
tena jivitaṇṇāso ca sahaṭṭhā caturāṅgiko
59. Yathādhippāya-āṇatti tathā taṃ sampaṭṭicchanam
paṭiñṇāṃ avināsetvā tathā 'va karaṇam pi ca
60. Payogaṃ heṭṭhā vuttesu chaḍḍetvā saha tehi ca
chalaṅgaṇattiyā hoti pāṇahimsā ti dīpaye
61. Parapariggahabhaṇḍo ca parapariggahasaññitā
theyyādisv ekacittaṃ ca ṭhānā cāvanam eva ca
Payogo ceti pañcaṅgam adinnaṃ sāhaṭṭhikam matam
62. Yathādhippāyamāṇatti tathā taṃ sampaṭṭicchanam
paṭiñṇāṃ avināsetvā tathā 'va karaṇam pi ca
63. Ṭhānā cāvam payogaṃ ca apānetvāna pañcasu
chalaṅgam āṇattiyā hoti adinnaṃ ti paḍipaye
64. Parapariggahitittḥi ca parapariggahasaññitā
atikammaṇacittaṃ ca tathevātikkamo pi ca
evam parassa dāresu caturāṅgo atikkamo
65. Laddhigūhanacittaṃ ca vācā tadanulomikā
vacanattṭhapaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedādhippāyakassa ca bhedānulomikā vācā pesuññan ti pakāsītā
67. Param kho bhetukāmassa duṭṭhacittassa jantuno anitṭhasāvanam vuttam pharusan ti pajānātā
68. Niratthikakathā yā hi rāgadosābhivaḍḍhanī tam rattassa akālena bhāsanā samphasaññītā
69. Aññāya patthanā yāhi paropakaraṇādisu lobhādimattato yā hi abhijjhā ti pakāsītā
70. Yā sampaduṭṭhacittassa anattāhitakāmata byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā micchādittḥi ti akkhāto sammādittḥi vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammasaññītā cetanā 'niṭṭhaphaladā tam katham iti ce vade
73. Kammavipākāñāṇam hi buddhañāṇan ti bhāsitaṃ na subuddhan tu aññesaṃ tad añño ko hi ñassati
74. Vacanam anugantvāna tass'evādiccabandhuno garūpadesaṃ laddhena anumānena vediyam
75. Dasa cāpuññavatthūni yathā phalavasena hi pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca yathā paccayato vāpi phaladāni kathanti ce
77. Himsā appāyukattañ ca bāvhabādhattanam pi ca viyogadukkhābhūlyam janet' ubbiggavāsataṃ
78. Daliddiyañ ca dīnattam āsābhaṅgañ ca dāruṇam aññāyattappavattiñ cādinnādāyī labhe naro
79. Sapattabahulo hoti sadā cāpatthititthiko itthi vā paṇḍako vāpi paradārato naro
80. Vācanādukkhakhinno ca abhūtakkhāṇatālito assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā piyasuññākaram yo hi pesuññam akarī purā
82. Dittḥaviddesaniyo cāssavanīyakharassaro hotihakatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca samphappalāpaṃ yo pubbe avadi appayojanam
84. Yam yam ijjhati sādhetum na tam tasseha ijjhati aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Virūpo hoti accantaṃ visamābādhapīḷito
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihīnāsucibhogesu rato mando jaḷo pi ca
duṭṭharogī kuditṭhī ca micchādītṭhī siyā naro
87. Kēcīdha majjapānena saha ekādaseti ca
vadanti taṃ anattathasevanaṃ lobhamohajaṃ
88. Ummatto khittacitto ca nīcavutti mahājaḷo
avaññāto ca hotīdha majjapāyī purā naro
89. Daḷiddo maccharī hoti bavhābādhī viheṭṭhako
appesakkho sadā hoti yo issāmānako purā
90. Thaddho 'vaññātakulajo jaḷo aparipucchako
kukkurādivatāciṇṇo kukkurādi-sahavyataṃ
91. Upapajjati ice evaṃ anantaṃ pāpajaṃ phalaṃ
vīmaṃsitvāna viññeyyaṃ suttamaggānusārato
92. Mayūracandakassāpi vicittā cittakammajā
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevītā yehi te apāyesu jāyare
na akkhātena pattabbaṃ tattha dukkhaṃ anopamaṃ
94. Yena yena pakārena yaṃ yaṃ pāpaṃ kataṃ purā
tassa tassānurūpaṃ va phalaṃ hoti asāhiyaṃ
95. Dussaho dubbaco ghero duranto duratikkamo
akkhāmo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare
mohādhikena tiriye niraye dosādhikena hi

III. PETA-DUKKHA-VAÑÑANĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ
issālukā maccharino te petesūpajāyare
98. Ajjanādini dukkhāni anubhotvā pi ajjitā
ante lobhādhiggahitā yadi petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijjapati
ādimajjhantabhāvesu ye anattābhavā ime
100. Sakammavāritannāpā āhārattham atanditā
ito c'ito ca payatā iti petā ti sadditā
101. Khuppipāsāparissantā kisā thūlasirā tathā
dissamānatṭhisantṭhānā viralantaraphāsulā

102. Pitthikaṇṭakamallinaparicchātodarattacā
apakkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā
dighavyākulakesehi andhakārikatānanā
104. Parūḷhakacchanakhalomā lūkhakaṇḥavalittacā
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkheṇa accantaparissositā
paccakkhato alakkhiyā iti ditṭhehi lakkhiyā
106. Anacchāditakopinā aladdhannalavodakā
jighacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano
ehi bhuñja pibāhiti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsaya
mahādukkheṇa vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyatthantā patamānakā
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭhahitvā patante te jalacchāyā va cañcale
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Atṭhisāṅghātamattānaṃ uṭṭhānabyasanaṃ kathaṃ
anussaranto dhāreyya jīvitaṃ karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjalim
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako
kaṇṇe daddhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ
yehi santesu deyyesu khittā n'atthi ti yācaka
117. Te visādaparissantā sabhāvenāpi dubbalā
patanti tālāchinnā va vicchinnāsā visaññaṃ
118. Yaṃ jighacchādukkhaṃ loke ekāhacchinnabhattato
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romakupehi jālāmālā samuṭṭhitā
dahanti sakalaṃ dehaṃ aggijālā va sāsayāṃ
120. Kucchijighacchādāhena bāhiraṃ debajaggina
cittaṃ pacchānutāpena petānaṃ dayhate sadā

121. Vicchadditaṃ nuṭṭhubbhiṃ vijātānañ ca yaṃ
malāṃ
yadaññañ cāpi asuci lokenātijigucchayaṃ
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojanāṃ
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapaṃ yanti rittatañ ca mahāsarā
uṇhā ca honti petānaṃ vātā pakatisitalā
124. Phusanti aggijalā va sisirā candaraṃsiyo
sabbāṃ vipariyayaṃ hoti yaṃ loke sādhusammatāṃ
125. Petalokabhavaṃ dukkhaṃ anantaṃ santajivikā
kathan nu vaṇṇayantiha bindumattaṃ 'va vaṇṇitaṃ
126. Evaṃ khudhāparetānaṃ petānaṃ dukkhajīvaṇaṃ
icchāvighātaṃ dukkhaṃ kiṃ narakāṃ nātiricecati
127. Veditvā pettivisaṃ dukkhaṃ lobhopapāditāṃ
lobhasattuvinaṣāya katussāho hi paññavā
128. Dānaṃ satthaṃ sahāyā me patiggāhā ti cintiya
samaṃsam api dānaṃ dadeyya avisaṅkito

IV. TIRACCHĀNA-DUKKHA-VAṆṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye
vidhammasaṇṇe jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehi pi dukkarā
tāsu dukkhaṃ mahattaṃ ko sakalaṃ vaṇṇayissati
132. Pūtimacce vaṇ'evāpi tathā candanikāya vā
kuṭṭhitāsuciduggandhaphenile samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca
khādanti kāmaṃ sevanti sayanti ca miyanti ca
134. Atho imasmim dehe pi sakalāsuci-ākare
asītikulamattāni kimīnaṃ niyatāni hi
135. Tesāṃ saputtanattānaṃ yato sūtigharo py ayaṃ
pavuddhi kalahaṭṭhānaṃ caṅkamo sayanigharo
136. Khādaniyaṃ malaṭṭhānaṃ rogabhogaḍḍibhūmi ca
dehavicchaḍḍanaṭṭhānaṃ susānañ ca idaṃ yato
Tato dehe virajjanti na rajjanti vipassino
137. Accantāsuci-jātānaṃ amejjhāhārabbhojanaṃ
cintāpucchadḍanakarī kimu tājātidassanaṃ

138. Jātā khalu tiracchāne thalajajjalajā pi vā
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumaṃsasiṅgaṭṭhikādinam
kāraṇā keci niddosā marīyanti anekadhā
140. Cammuppātanadukkhena phandantā gāvi-ādayo
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhित्वा akkhiyugalam vilambitvā avaṃsirā
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajīvā 'va jale uṇhe khipitvā paccamānakā
yaṃ dukkham adhigacchanti taṃ ko khalu minis-
sati
143. Aditṭhapubbatthalakā avicchinnodake ratā
niddayehe manussehi sajīvā 'va samuddhaṭṭā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭṭā
samudditāpāturitā khuppipāsābalāhatā
145. Karuṇaṃ parikujantā samātāpitubandhavā
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-
pikā
tesaṃ dukkhalavaṃsam pi nāhaṃ sakkomi dīpitum
147. Vahanti avasā keci daṇḍaṃkusakasāhatā
patodapaṇhipānihi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino
pabalā dubbale satte sakamma-parināmitā
149. Yesaṃ sabbam parāyattam chandacāro na vijjati
tesaṃ dukkhassa pariyaṇtaṃ tadañño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakatehi vā
vahanti vaṇitakkhandā tajjitā atibhāriyaṃ
151. Nāhaṃ sakkomi vahitum uṇho chāto pipāsito
bhāriyaṃ ti ca vattum pi yesaṃ satti na vijjati
152. Tesaṃ āropayitvāna avisayaṃ mahābharaṃ
asamatthe ṭhite dine tālayanti punappunaṃ
153. Kaḍḍhanti nāsārajjūhi vālaṃ nibbeṭṭhayanti ca
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlaṃsapitṭhipassodarādisu
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utṭhahantā ca patantā asamatthato
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammata
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggaṃ samantato
tasite puna pāyetvā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyetvā sudukkhaṃ kaṭukodakaṃ
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jivādāhaṃ vidayhantā yavane gāvi-ādayo
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasanta 'va āyataṃ
milātadinavadanā udikkhanta ito tato
162. Yaṃ dukkham anubhontiha savaṇe pi asāhiyaṃ
taṃ dukkhaṃ cintayantassa hadayaṃ phalaṭi va
me
163. Yā hi bālattane nāma sabbalokānukāmpīye
anukampā vipannā 'va sā tiracchānajātiyaṃ
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā
pillakā atimandattā anāthā sayitā tahiṃ
165. Kathaṃ na dissate ambā tadā pāto va niggatā
kinnu me pillakā atthi iti cinta pi n'atthi vā
166. Iti cintāparā hutvā kujantā dīnalocanā
udikkhantā gatadisam ussiṅghantā disodisaṃ
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgataṃ
pahatthā paṭidhāvanti pāmujjubhillabhāvato
168. Vissatthe mātupemena vilaṅghante samantato
lālante kaṇṇapucche pi salīopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato
taruṇe taruṇakkhīhi cañcalehi udikkhitā
170. Chadḍetvā puttapemaṇ ca addhiṭṭhāya ca rud-
dataṃ
taṃ khaṇen' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādati
ito paraṃ kiṃ vattabbaṃ bhayaṃ tiriyaṃ sambhavaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ
yattha n'atthi ti vissambho lajjādhmmaṃsati pi vā
akattabban ti vā tamhā kathaṃ niggamaṇaṃ siyā

173. Ayam pi dunniggamano niccubbego mahādukho
aññoññabhakkho asivo mohajālavagunṭhito
174. Sabbāvatthasamavāyo tiracchāno ti saññito
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā
175. Siyā aditṭhasaccānaṃ iti saṃviggamānaso
saccābhisamayatthāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisaṅkā caranti ye
niraye te mahāghore uppajjanti asaṃsayam
177. Sukhaṃ ayo ti saṅkhātā yahiṃ so no palabbhati
niggaṭṭhāyo ti nirayo iti vutto tadaññūhi
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito
ayopākārapariyanto ayasā paṭikujjito
179. Tassa ayomayā bhūmi jalitā tejasā yutā
samantā yojanasatā phutā tiṭṭhati sabbadā
180. Katapāpo pi yaṃ dukkhaṃ ghanajālanirantare
jalamānaṅgapaccaṅgo anubhoti aviciyaṃ
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato
tass' ekadesamattam pi ko samattho vibhāvitaṃ
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca
anto aggijavāditaṃ anantaṃ anṇavodakaṃ
183. Catuddisāto pakkhantaṃ khaṇena yadi sussati
tass' anto vattamānassa sukhumālasarīrino
184. Viliyamānagattassa āturassa viphandato
khalantassa patantassa mucchantassa muhūṃ
muhūṃ
āsābhaṅgābhitunnassa āyāsena vikampato
185. Vilapantassa karuṇaṃ anāthassa vicintato
asayhaṃ atulaṃ tibbaṃ ko dukkhaṃ vaṇṇayissati
186. Simbalīṃ āyasatthūlaṃ soḷasaṅgulakaṇṭakaṃ
jālamālāparikkhittaṃ uddhaṃ yojanaṃ uggataṃ
187. Caṇḍehi Yamadūtehi daṇḍiyaṃ punappunaṃ
viddho patodayatṭhihi sattiyādīhi cāhato
188. Viphalitaṅgapaccaṅgo viravanto 'va vissaraṃ
bhito rudam mukho dīno āruhanto punappunaṃ

189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase
bhayena vinimīlento aṅgam aṅge 'va gūhayaṃ
190. Aladdhā līyanatthānaṃ vedhamāno vicetano
anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkhā nirayā yato evaṃ sudāruṇā
na akkhāṇena pattabbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca
tath' eva antaraṃ dūraṃ nirayaggi idhaggināṃ
193. Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ
tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avicī gūthanirayo kukkuḷaṃ koṭisimbali
asipattavanaṃ cāpi tathā khārodikā nadī
195. Aṅgārapabbato cāpi saṅghātaṃ roruvam pi ca
kālahatthī mahāyanto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghorā hadayaḍāruṇā
mahādukkhānubhotabbā niraye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako
dubbaco atha nissesam nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ phusitvā veditabbakaṃ
vadanto pi ca nissesam kathaṃ taṃ dipayissati
199. Ettha aggi ti vutte 'va kinnu pādo dahissati
asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isiṇaṃ vacanaṃ saddahanto vicakkhaṇo
pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduvilīyanaṃ
yāvataṃ aggidāho hi patikāro pi dukkhamo
202. Nekavassasahasessu niraye tikhiṇagginā
ekajālikatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammena parirundhitā
niraye yadi jīvanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttena kibbisam
kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu idisaṃ
205. Ko hi mānusa dukkhena mahantenāpi atṭṭito
muhuttam pi anummatto kare pāpadaṃ nara
206. Aho mohanubhāvo 'yaṃ yenāyaṃ parimohito
evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhaththiko
207. Bhāyitabbam hi pāpato evaṃ dukkhaphalaṃ yato
kusale ādaro niccaṃ kattabbo dukkhabhīruṇā

208. Padittanīgārakāsūṃ 'va papātaṃ va bhayānakam
passanto duggatimaggam pāpam samparivajjaye
209. Amate ca vise cāpi yathā hatthagate naro
anādiyivā amatam viṣam bhuñjeyya dāruṇam
210. Evaṃ hi sampadamidaṃ labhitvā mānuṣam bhavam
puññakammam vivajjetvā pāpakammābhisevanam

VI. PUÑÑA-PHAL-UDDESA-GĀTHĀ.

211. Puññan ti rāgādīnan tu paṭipakkhā hi cetanā
paññādiguṇasamyuttā viññeyyā sukhadāyikā
212. Sā dānādisu ekeke yadā dvādasa vatthusu
vattate tena ten' eva nāmena volhariyati
213. Dānam silaṇ ca bhāvanā pattipattānumodanā
desanā savanam pūjā veyyāvaccam paṣaṃsanā
saraṇam anussati c' eva puññavattthūni bārasa
214. Annādidānavattthūnam cāgo subuddhipubbako
yo taṃ dānan ti dīpenti buddhā dānaggadāyino
215. Kāyakammā vacīkammā sāvajjā viratihi yā
micchājīvā ca taṃ silam iti vuttaṃ mahesinā
216. Cīttassopakkilesānam yā cintāpaṭipakkhikā
tassā yā bhāvanā sā hi bhāvanā ti pakittitā
217. Param uddissa yaṃ dānam anavattthādi dīyate
pattidānan ti taṃ āhu yuttasaddhammadesakā
218. Maddi va puttadānamhi dinnass' abbhanumodanā
pattānumodanā tiha vuttā uttamavādinā
219. Hitajjhāsayato yā hi parassa hitadesanā
desanāmayapuññan ti desayi taṃ sudesako
220. Vihāya vikkhepamalam atthikatvāna sādhuḥkam
saddhammasavaṇam ettha savanan ti pakāsitaṃ
221. Guṇayuttesu sakkārakiriyā vandanādikā
pūjārahena mutinā pūjā ti parikittitā
222. Gilānaguṇavantānam dānādikiriyāsu vā
āsanodakadānādi veyyāvaccan ti saññitā
223. Kusalam hi karontānam pahāsussāhakārikā
guṇato vaṇṇanā yā sā paṣaṃsā ti pakittitā
224. Guṇasambhāvanā pubbaṃ tāṇasaññāya bhāvato
vatthu-ttayassa saraṇāgamanam saraṇam matam

225. Chaḷānussativatthūsu aññesu kusalesu vā
upaklesavinimuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata
cetanā iṭṭhaphaladā taṃ kathaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalaṃ ti ca
gurūpadesāgamato kiñci mattaṃ bhaṇiyati
228. Dānaṃ bhogāvahaṃ sīlaṃ kulasaggādisādhakaṃ
rūpārūpabhavābhīññāmokkhā bhāvanasambhava
229. Pattidānaṃ dānaphalaṃ modanāhāsadāyikā
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjaniyesu kulesu udayāvahā
veyyāvaccam parivārasampadāhetu sammataṃ
231. Pāsaṃsiyam paṣaṃsāya saraṇeṃ' araṇattanaṃ
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evaṃ phalaṃ visadisam pi ca
paccayānaṃ visesena anantaṃ iti vediyaṃ
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmaye
sabbam dānādikaṃ puññaṃ kāmalokaphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulam balaṃ
rajjaṃ indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampattī vipākasukhapaccayā
maggajjhānaphale hitvā sakalā kāmapuññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ
maggāṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevītā yehi te saggesūpajāyare
na akkhānena pattabbaṃ sukhaṃ tattha anopa-
maṃ
238. Saggesu heṭṭhimasukhaṃ cakkavattisukhena hi
pāṇimattakapāsānahimavantantaram mataṃ
239. Yāni paññāsa-vassāni manussānaṃ dinaṃ tahiṃ
tiṃsarattindivo māsō māsā dvādasā vaccharam
tena saṃvaccharen' āyu dibbaṃ pañca satam mataṃ
240. Heṭṭhimānaṃ tu devānaṃ āyuno hi catugguṇaṃ
uparūpari devānaṃ channaṃ cāpi vijāniyaṃ
241. Ratanuttamacittehi vihaṅgapathacārihi
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalati sabbam icchānukulakaṃ
yamhi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukkhasamphassā sovaṇṇāpi pilandhanā
yesaṃ puññaṇa ko tesāṃ sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā
muttā vālukasañchannā yuttā puññaṇaphalattane
245. Sampaphullalatāmbamanuññāgindamaṇḍitā
vicittapattapakkhīnaṃ vaggunigghosanaḍḍitā
246. Suvāṇṇamaṇisopānanilāmalajalāsaya
avaṇṇarahitā 'nekasugandhakusumotthaṭṭā
247. Puññaṇakammamahāsippikappitā pītivaddhanā
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanādayo
ye pamodenti ko tesāṃ sukhaggaṃ vaṇṇayissati
249. Sarālañkāraṇṇādi yāsaṃ secchāvasānugā
tāhi saddhiṃ ramantānaṃ kathaṃ dukkhāgamo siyā
250. Arogā ajarā yesaṃ padipaccēva nimmalā
kāyā sayampabbhā tesāṃ ko sukhaṃ vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatraṭṭhassāmanāpiyaṃ
dullabhaṃ tamhi saggamhi ko sukhaṃ vaṇṇayissati
252. Abbhutaṃ kāmajaṃ sukhaṃ devaḷokamhi yādisaṃ
taṃ tathā 'va padesaññū ko sukhaṃ vaṇṇayissati
253. Puññaṇesu lāmakassāpi ko disvā phalaṃ idisaṃ
saṃhareyya muhuttam pi puññaṇakriyaparakkamaṃ
254. Hinaṃ gannaṃ anariyaṃ iti sambuddhaṇinditaṃ
sukhaṃ kāmāvacarikaṃ tassāp'evaṃ ulāratā
255. Jhāyino amitaḅbhā ye pītibhakkhā mahiddhikā
brahmāno ko sukhaṃ tesāṃ na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo koṭṭhe sabbato yojanāyato
tato vassasate punṇe chaḍḍetvā ekam ekam
yāvataṃ rittakam hoti digho kappo tato pi ca
258. Āyunaṃ eva viññeyyo tesāṃ seso sukhodayo
imīnā pūtikāyena mandakālena sādhiyo
259. Nekakappasataṃ āyu sukhañ cāpi manomayaṃ
yesāṃ tesāṃ sukhaggassa kā ettha upamā siyā
260. Viṣiṭṭhaṃ iha yaṃ puññaṃ nibbānāvaham eva
taṃ
ulāraphaladaṃ evaṃ brahmalokesu majjhimam

261. Parittam kāmaloḥkamhi pañca kāmagaṇodayam
aññaṃ dvayaṃ hitasukhaṃ sabbam deti asesakam
262. Sudullabham bubbuladubbalaṃ imaṃ
sarīram evaṃ vidhapuññasādhakam
Apuññakammesu payojayaṃ jano
sinerumuddhā patito va sociyo

VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpi puññavatthūnaṃ ānisamsamahantatam
kiñci mattam bhaṇissāmi suddhānaṃ buddhimoda-
kam
264. Cittavatthu-paṭiggāhavasā dānavisesatā
hīnamajjhavisitṭham taṃ bhogasaggavimokkha-
dam
265. Dānaṃ khalu sabhāvena saggamānusabhogadam
pariṇāmaṇasena' eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi
lobhādīnaṃ abhāvena hoti cittassa sampadā
267. Idha majjavanijjādi paropaddavam eva ca
akatvā nāyato laddham hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato
santamānasatā hoti paṭiggāhakasampadā
269. Tihi dvīhi ath' ekena suvisuddham tidhāpi ca
visuddhañ ca visitṭhan ti ñeyyaṃ dānaṃ yathakk-
mam
270. Yathā sāsapamattamhā bijā nigrodhapādapo
jāyate satasākhaḍḍho mahānilambudopamo
271. Tath' eva puññakammamhā anumhā vipulaṃ pha-
lam
hotiti appapuññaṃ ti nāvamaññeyya paṇḍito
272. Paccayaṇaṃ bale laddhe ditṭhadhamme parattha ca
puññakammaṃ apuññañ ca phalaṃ ti vijāniyaṃ
273. Sanditṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ
pārattikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyaṃ
274. Sanditṭhikaṃ pañcavidhaṃ dadato vipulaṃ phalaṃ
sibassa senāpatino munisihena bhāsitaṃ

275. Piyo dānapati hoti gimhakāle va ambudo
bhajanti taṃ bahū sattā phalarukkhamaṃ va aṇḍajā
276. Kittisaddaṇ ca pappoti tilokamahitaṃ hitaṃ
dāyako sasaraṇā va narindo 'rindamo viya
277. Visārado va parisamaṃ pasaṇkamati dāyako
katassamo va satthesu parisamaṃ akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipīlito
pubbakammajave sante sayito hoti dukkhito
279. Diṭṭhāritṭho ca vejjeḥi mahābhikkābhipīlito
tujjamāno 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu
khate khārena sitto va bandhusokena addito
282. Attāṇe sabbato jāte āgate ca mahabbhaye
mahāpapātaṃ pāte va bhusam muyhati mānasaṃ
283. Tadā akatapūñṇassa katapūñṇassa vāpi ca
sukammaṃ samupaṭṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasaṃ
285. Tadā 'niṭṭhanimittāni atighorāni dissare
nirayapālaggi-ādini nirayagāmissa jantuno
286. Tambakkhike vaṇkadāṭhe haridāṭhi siroruhe
ludde añjanapuñjābhe uggadaṇḍe sudāruṇe
287. Karuṇaṃ dūrato katvā kāladaṇḍena āgate
Yamadūte tadā disvā byathate tassa mānasaṃ
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati
pacchānutāpadukkhamaṃ taṃ accantaṃ abhimaddati
289. Sokasallena viddho so patto byasanasāgaram
samattho vā katattāṇo cinteti bhusam īdisaṃ
290. Akataṃ vata kalyāṇaṃ kataṃ kibbisakam mayā
avaso 'nubhavissāmi niraye pāpajama phalaṃ
291. Icc' evaṃ viravanto va bhito ubbiggamānaso
sakena pāpakammaṇa phandanto vivaso 'va so
292. Maṇḍuko dedḍubheneva nirayaṃ nīyati dummati
sammulhamaraṇaṃ tassa nīyataṃ pāpakammino
293. Evaṃ durantaṃ maraṇaṃ sabbasattānubhāviyaṃ
duratikkamaṇaṃ ghorama avassaṃ āgamissati

294. Tattha dāruṇakammassa dukkhaṃ hoti hi īdisaṃ
apakkamati taṃ dukkhaṃ dūrato akatāgaso
295. Katapuñño pana yadā maccuvegena addito
tath'eva sayito hoti sayena māraṇantike
296. Yāni 'ssa tamhi samaye kalyāṇāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitṭhanimittāni anukulāni dissare
aggayānavimānādi saggagāmissa jantuno
298. Accharāgaṇasaṅghuṭṭhe accherasatamaṇḍite
vimānayāne disvāna hoti tassa udaggatā
299. Tadā so paramassāsam labhate dāyako naro
vajjitvā jīṇṇakam sūlam pāsādārohaṇo viya
300. Sukataṃ vata kalyāṇam bhīrutāṇam katam mayā
ulāram anubhossāmi sagge kusalajam phalam
301. Iti so sampahaṭṭho 'va abhūto sampamodito
sakena puñṇakammena accantam upalālito
302. Puñṇakammaratāvāsam saggam niyati paṇḍito
amūḷhamaraṇam tassa niyataṃ puñṇakammīno
303. Tasmāhi dānapatino amūḷhamaraṇena ca
sanditṭhakaphalānīti pañca vuttāni tādina
304. Maccuno uggaḍaḍḍassa mukhantaragatam pi ca
yadi toseti puñṇam taṃ akaronto 'va vañcito
305. Sanditṭhikānisamsā hi anantā dānasambhavā
pañceti hi vineyyānam vasena paridīpitam
306. Parassa vissāsaniyo sajanassa yasāvaho
kulālaṇkārabhūto 'va saṃsitānam mudāvaho
307. Nāthabbhūto anāthānam sabbesam pitivaddhano
sataṇ ca sukhasamvāso satataṃ hoti dāyako
308. Seṭṭho ti sammato hoti duṭṭhehi ca adhamsiyo
iṭṭhaddo ti mudā loko pahatṭho tam udikkhati
309. Yam yaṃ disaṃ dānapati rittahattho 'va gacchati
sābhisankhārikā tassa sulabhā honti paccayā
310. Bahusādhāraṇā bhogā sabbaverabhayāvahā
mayā averasukhadā asādhāraṇakā katā
311. Mahānidhānam nihitam akkhayaṃ anugāmiyaṃ
avilopiyaṃ aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abhejjo appadussiyo
guṇaḍḍho anukulo ca gahito sabbadā hito

313. Saggiṇṇojoharo coro hato maccherarakkhaso
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchinnō dosasattu vināsito
hitāvagunṭhanam thūlam mohajālam vighāṭitam
315. Anāthānam kapaṇatā hatā sampattiyā mama
pariggahakato dipo bhīme saṃsārasāgare
316. Vaddhimūlam sunikkhittam paṭiggāhamahākule
addhata hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānam param katam
katam saggassa sopānam sukhāroham acañcalam
318. Virasattā anugatā mārasattu vinijjito
sabbasampattibijam me ropitam nānuposiyam
319. Nippādito bhaddaghaṭo patthitattopadāyako
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādhūnam upanissayo
sādhūnam yā gati sā me icchāmattopasādhīyā
321. Duggatiyo pidahitā aggam puñṇam visodhitam
magganāvāya patṭhānam ṭhapitam ujukam thiram
322. Sabbānatthāvahe atthe atthikānam dadam aham
ānisaṃsodadhippatto saphalam jivitam mama
323. Icc' evam saramāno so attano cāgasampadam
atihatṭho udaggo 'va sadā jīvati dāyako
324. Yam hi dānapati dīnam yācakam samupāgataṃ
laddhattham passati haṭṭham tato kiṃ vipulam
phalam
325. Dīnassa dānam āsajja tuṭṭham iṭṭhatthasiddhiyā
suphullakamalobhāsam dassaniyataram mukham
326. Dātā disvānubhavati laddhā sādharanam sukham
alam dānaphalam etaṃ noce pi paralokiyam
327. Sandiṭṭhikam dānaphalam anantaṃ evamādikam
paralokaphalan tassa ko samattho 'vagāhitum
328. Aggam saṅgahavatthūnam maggam saggassa añja-
sam
pāraminañ cāth' aggañ ca dānam bhogaggadāyakam
329. Iṭṭhatthasādhakatayā dānam bhaddaghaṭopamam
paralokaphalantassa katham vaṇṇeyya mādiso
330. Mahākāruṇiken'eva maṃsanettādi-dāyina
mahāphalattam dānassa suttantesu vibhāvitam

331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake
vijjamāne adento hi dhuvaṃ bhavati vañcito
332. Dinnaṃ phalatthinā dānaṃ vaṇijjaṃ va jigucchayaṃ
sabbathā aparāmatṭhaṃ viṣiṭṭhaṃ ti padīpitaṃ
333. Bhavabhogavisesatṭhaṃ āmatṭhaditṭhi-ādihi
yaṃ dānaṃ taṃ parāmatṭhaṃ anāmatṭhaṃ vipari-
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinā
bodhisattena yaṃ dānaṃ diyate taṃ viṣiṭṭhakaṃ
335. Bhavabhogatthiko hino majjho attasukhatthiko
uttamo sabbasattānaṃ dukkhūpasamanatthiko
336. Yato dadāti dānāni tasmā dhīrā atanditā
uttamen' eva vidhinā denti dānāni sādhave

VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesā sīlato pi ca
bhavanti adhikā cāpi anantā sīlasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano
averaṃ abhayaṃ cāpi abyāpajjhasukham pi ca
339. Dadāti datvā paccā so averaṃ abhayaṃ pi ca
abyāpajjhasukhaṃ cāpi labhatīti jino 'bravi
340. Vuttādānānisamsāhi sīlasampattiyā pi ca
honti eveti viññeyyā anayāsuttiyuttiyā
341. Sikkhāpadātikkamato indriyānaṃ aguttito
micchājīvopabhogā ca viratihi catubbidhā
342. Sīlaṃ catubbidhaṃ pātimokkha indriyasamvaro
ājīvapārisuddhī ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paññā ca anupubbato
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Paṇidhānamhi paṭṭhāya yo paresaṃ hitāhitaṃ
viceyya ñatvā akkhāsi vinayādi vināyako
345. Sabbapaññū so hi Bhagavā sabbadā karuṇāparo
avañjhavādi atulo abbhutorugunākaro
346. Tena ñatvā paṭikkhittaṃ yaṃ anuṃ thūlam eva vā
anatikkamanīyaṃ taṃ jivitātikkame pi ca
347. Āṇa hi maggasāmissa anumattā pi viññunā
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanaṃ khuddadesissarassa ca
dukkhaṃ pappoti ce kinnu sabbalokissarassa taṃ
349. Munindaṇaṃ atikkamma kusaggacchedamattato
erapattena yaṃ laddhaṃ tad idaṃ dipayissati
350. Sabbesaṃ sattadosānaṃ vinayopāyakovido
so 'va satthā pajānāti nāhaṃ jānāmi kiñcanaṃ
351. Vejjo Komārabhacco va bālakānaṃ hitāhitaṃ
jānanti na tu bālā te evarūpā mayā idha
352. Aggim pakkhanda athavā pabbataggā pateti vā
yadi vakkhati kattabbaṃ ñātakārihi so jino
353. Anatikkamaniyaṃ ti yaṃ vuttaṃ tena satthunā
jīvakaṃ papātaṃ va ārakā taṃ vivajjaye
354. Icc' evaṃ saddhaya sādhu paṭicchitvāna mud-
dhanā
yathānattivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ sādhdhuren' eva pātimokkhaṃ hi rak-
khitāṃ
anantaṃ phaladaṃ hoti jinasammānanaṃ dītaṃ
356. Chasu dvāresu atthānaṃ āpāthāgamane satī
satidovārikaṃ tattha upaṭṭhāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsaya
na dhamṣenti manogehaṃ satārakkhe upaṭṭhite
358. Alan diṭṭhamhi diṭṭhaṃ va tad uddhaṃ na vika-
piyaṃ
abhūtasāṅkappabala bālā naṭṭhā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattaṃ va bāliya
aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanāṃ soṇṇasamuggāhaṃ mukhaṃ phullambu-
pamaṃ
netta nilambujanibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgasaṅgavaḍḍhanaṃ
icc' evamādicintentā cittaṃ dūsentī attano
362. Tato mohavasen' ettha saṅgapāsena veṭhitā
anayabyasanaṃ ghorāṃ papponti parikkappitā
363. Amejjhapotthakākāraṃ tanucchavivimohitā
dehaṃ sabhāvato datṭhaṃ na sakkonti puthujjana
364. Indriyāni kilesenti dose samrakkhitaṃ pare
indriyatthesu saṅgaṃ tu vārenti jinasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare
aniceādiṃ vipassanto sajjaniyaṃ na passati
366. Indriyassehī dunnīto dūrato hitamaggato
apaviddho jano loke sadevāsurarakkhaso
367. Satiyaṃ tamhi bandhitvā te duṭṭhasse sududdame
paññāpatodā sārenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā
passitabbā yathātaṇṇaṃ vuttā 'va satigocarā
369. Yaṃ yaṃ ālambanaṃ ñātum icchanti jinasāvaka
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparānaṃ tu dosā vicchinnapaccayā
nāvagāhanti cittaṃ narakaggaṃ va nīraja
371. Tasmā satidhuraṇ' eva sammāsambuddhasāvaka
paripūrenti nissāṅgā sīlaṃ indriyasamvaram
372. Sinehābaddhahadaye bandhave pi ca saddhaya
pahaya pabbajitvāna dullabhe jinasāsane
373. Sammājīvaṃ atikkamma sabbasādhunisevitaṃ
micchājīvena jīveyya yadi kucchissa kāraṇā
374. Kiṃ ca gehe pariccattaṃ āmisam āmisatthina
Ko vā tena guṇo laddho idha vā muṇḍiyaṃ vinā
375. Kuhanādihi vatthūhi gahaṭṭhe upalāliya
laddhalābhena ājīvo micchājīvo ti vediyo
376. Sammājīvaṃ paṭiññāya micchājīvena jīvati
yo so samaṇadhammā ca gihidhammā ca bāhiro
377. Sammājīvavisuddhassa ihaloke parattha ca
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsuciṭṭhāne chaḍḍetvā suddhabhojanaṃ
hīnādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantasādisam
bhavissati tad atthaṃ ko ājīvaṃ dūsayissati
380. Adhokkhipanto akkhini saṇṭhāpento gatādikaṃ
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varam kucchividārīto
aññāya laddhalābhena na tu kucchivipūrīto
382. Tassa nillajjarājassa asaggaṇavibhāvino
athavā coraḍḍetṭhassa garahe ko na jīvikaṃ
383. Visuddham so hi saṅghaggaṃ kathaṃ nāmāvagāhati
sithhapotthakarūpo va kathaṃ vā na vilīyati

384. Sahatthapādo evāhaṃ sirī ussāhalabbhiyā
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jīvitum
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājīvopaladdhena paccayen' eva jīvata
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salajjassa sabbasattādharmacito
micchājīvo kathaṃ sakkā paralālanavañcito
388. Siyā jighacchāvigamo tiṇabhakkhassa pīti kiṃ
byaggho khādeyya nu tiṇaṃ samhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino
vighāsaṃ kinnu khādanti nirāhārāpi sukkhitā
390. Kasim vaṇijjaṃ issatthaṃ aññaṃ vā pi ca tādisaṃ
akarontena sakkā 'va jīvitum bhikkhapaṇḍato
391. Vitthinno Jambudīpo 'yaṃ maggāneke anāvutā
sabbattha akusitena sukhaṃ sakkā 'va jīvitum
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādike
ājīvasuddhiṃ rakkheyya akaronto anesanaṃ
393. Cīvaraṃ piṇḍapātāñ ca bhesajjaṃ sayanāsaṇaṃ
paṭisaṅkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisaṅkhānarahito paccayaṃ aññadattikaṃ
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payojaṇaṃ
āhāraṃ paribhuñjeyya rasataṇhāvivajjito
396. Vātātapaparittānaṃ makkhikādinivāraṇaṃ
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakam
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sarīraṃ maṃsapiṇḍaṃ va anantopaddavaṃ idaṃ
durakkhaṃ gopitabbaṃ ti nissāgo vasatim bhaje
399. Deho tātun na sakko ti paccayehi vivajjito
tidāḍo ekaḍāḍo va daṇḍadvayavivajjito
400. Sammā payujjamāno so mahato 'tthāya vattati
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarīrajalakampena cittanāvā tadassitā
vātāhatalataggo va na sakko ti samāhitum
402. Asamāhitacittassa na yathābhūtaḍassanaṃ
ayathābhūtaḍassi hi na muccati kudācanaṃ

403. Tasmā cittasamādhathī sarīraparikkhaṇaṃ
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Aggīnā karaṇīyāni karonto suciraṃ pi ca
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena aṭṭitā
sadatthaṃ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggīva paccayā ñeyyā aññāyopagamo viya
snehapubbam asaṅkhāya āhārādinisevanaṃ
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ
parappasādaladdhaṃ kiṃ yuttaṃ gathitaḥhojane
408. Gathito mucchito santo bhuñjanto parabhojanaṃ
suvāvantaṃ va bhuñjanto samaṇo hi jigucchīyo
409. Rasataṇhā paricitaṃ anādīnavadassino
sacittaṃ paridūsenā atilūke pi paccaye
410. Rasataṇhāviraḥitaṃ sadādīnavadassino
cittadosan na papponti ulāre pi ca paccaye
411. Ādinavānupassī hi tidaśindopabhojiye
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṃ ca pahātabbaṃ ca tattato
bahuso paccavekkhitvā bhaje aggīva paccaye
413. Tasmā paññādhuraṃ katvā ādinavam apekkhiya
paccavekkhaṇaṃ silaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ silaṃ ñāyato parisodhitaṃ
susodhitasuvaṇṇaṃ va hoti icchāpasādhikaṃ
415. Idam hi silaratanaṃ idhaloke parattha ca
ānisamsavare datvā pacchā pāpeti nibbutiṃ
416. Paccakkhaṃ hīnājaccaṃ hi accantolāravaṃsajā
narindā silasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsūpi asannatā
te pi silena sampannaṃ namassantiha bhāvato
418. Thānantarena ye vuddhā dhanissariyato pi vā
te pi silena sampannaṃ namassantiha bhāvato
419. Kule jeṭṭhā ca purisā ye ca mātāpitādayo
te pi silena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhumma ca khattiya
cattāro ca mahārājā tidasā ca yasassino
421. Devānaṃ indo pavaro sabbakāmasamiddhiko
so pi silena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati
so pi sīlena sampannam namassati sadā sato
423. Ihāpi yadi sakkāram silam phalati idisaṃ
kin nu sakkāravittthāram paraloke phalissati
424. Pattharittvāna sakalam sāgarantam mahāmahim
saddo silavatam yāti brahmalokam pi tam khaṇam
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo
iti silamayo gandho sabbagandhesu uttamo
426. Lāmakam paccayaṇ cāpi ghaṭanto attadatthikam
yo nipphādetum asamatto gihībhūto sake ghare
427. So pi sīlena sampanno akaronto anesanam
Lābhī accantasetthānam paccayānam padissati
428. Padipentiva tam ete viharā cārudassanā
gagaṇullikhamānaggacetiyaḍḍhajamaṇḍitā
429. Mahāmeghassarodārabheriviññātakālikā
nekabhikkhusahassānam sulabhoḷārapaccayā
430. Atitucche pi dissanti dese uccācalūpamā
hārahamsahimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi viharassa ulārā yādisi sirī
sabbadesissarassāpi na gehe tādisi sirī
432. Yadi siladumindassa pupphamattam pi idisaṃ
lābhaggaḍḍāyakam tassa paralokaphalan nu kiṃ
433. Maṇṇavānam sabbesam sah' eva khalu bhūmiyā
balād āvajjitānam va phalogho āgamissati
434. Duṭṭhāpi tan na dhamṣenti setthesu ca gaṇiyati
tuṭṭho ca satatam hoti iṭṭhalobhena sīdati
435. Piyo sabrahmacārīnam bhajaniyo ca silavā
asamkito hi sambhogasamvāsādi 'raho pi ca
436. Avikkhaṇḍitasīlassa anavajjasukham hi yaṃ
tam brahmāsura devindanāgindānam pi dullabham
437. Sandiṭṭhikam asaṅkheyyaphalam icc' evamādikam
sīlasampattijanitam ko nissesaṃ bhaṇissati
438. Ihāpi yadi icc' evam anantam silajam phalam
paralokaphalass' antam ko hi tass' idha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu
thānaso upapajjeyya iti vuttam mahesinā
440. Kālapariyantikassāpi sīlass' eso phalodayo
apariyantassa hi phalam kiṃ vakkhāma ito param

441. Parassa vissāsanīyo sajanassa yasāvaho
Kulālaṇḍikārabhūto ca ācāramhi pamāṇako
442. Anavañjasukhaṃ sīlaṃ kulaṇḍaṃ ca uditoditaṃ
dhanāṇi ca sāmiddhikaraṃ tṭhānaṃ vuddhā-
nurūpakaṃ
443. Sinānaṃ 'nodakaṇḍaṃ cāpi gandho cāpi disaṅgamo
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā
sugatinā mahāmaggo paṭiṭṭhā avicāliyā
445. Iti diṭṭh' eva dhamme pi ānisaṃse asesake
Ko nu gaccheyya pariyantaṃ vadanto evamādi-
ke
446. Velāmadāne paṭṭhāya saṅghe dānaggasammatā
vatvā tato pi seṭṭhaṃ ti pañca sīlaṃ pakāsitāṃ
447. Maggañāṇopakārāya atho silavisuddhiyā
dānassāpy antaram meru sāsapantārato 'dhikaṃ
448. Evaṃ mahānisaṃsaṃ ti viditvā sīlasampadaṃ
nayaṇaṃ ekanetto va rakkhe sīlaṃ catubbidhaṃ
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ
paccayānv-avekkhaṇaṃ jīvasuddhi eva ca
Taṃ catubbidhaṃ budhā sīlasuddhim iddhiyā
pūrayitvā paṇḍitā māramaddanaṃ katā
450. Iti sīlaguṇaṃ vicintayanto
kusalo jīvitaḥetuto pi sīlaṃ
avikhaṇḍiya sādhu sodhayanto
Abhinibbāti atandito ghaṭanto

IX. BHĀVANĀNISAṂSA-GĀTHĀ.

451. Dāne sīle ca ye vuttā ānisaṃsā asesakā
te mandabhāvanāyāpi saṃsijjhanti asaṃsayāṃ
452. Kilesapaṭipakkaṃ va sabbāṃ puññaṃ samāsato
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṃ siyā sattudūsaṇaṃ
cakkavattinarindassa kathan taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambhanato samuccheda vasena ca
kilesānaṃ pahānaṃ hi vaṇṇenti varavādiṇo

456. Kilese dānasilādi tadaṅgena hananti hi
vikkhambhethi hi te jhānaṃ maggo bhindati
sabbathā
457. Bhāvanā eva jhānañ ca maggo ti ca vipassanā
samatho ti ca nidditthā avatthantarabhedato
458. Vinīvaraṇaṃ ekaggam ekālambanasanṭhitam
jhānaṃ ti hi samakkhātam sesajjhānaṅgamaṇḍitam
459. Kāmacchando ca byāpādo thinamiddham sakuk-
kuccam
uddhaccam vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittassa ekālambanasanṭhiti
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukham pi ca
upekkhā ceti pañca te sesajjhānaṅgasaññitā
462. Caturaṅgaṃ tivaṅgañ ca duvaṅgekeka-aṅgakaṃ
icc' evaṃ pañcadhā bhinnaṃ ekaggam jhāna-
saññitam
463. Yad eva khalu ekaggam pañcamajjhānasammataṃ
tad ev' ālambabhedena arūpajjhānasammataṃ
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ
cittam arūpajjhānassa ālambā caturo matā
465. Ayaṃ vutto navavidho samatho ti pavuccati
samāpatti ti taṃ eva vadanti vadataṃ varā
466. Aniccādippakārena yathābhūtatthadassanaṃ
vipassanā ca paññā ca vicayo ti pavuccati
467. Catusaccābhisamayaṃ ñānaṃ nibbānagocaraṃ
maggañānaṃ ti akkhātam aggaṃ nibbānapāpa-
kam
468. Samatho vipassanā cāpi yogino hi manorathaṃ
pāpenti nibbānapuraṃ rathandhuri yugaṃ viya
469. Ubhayesaṃ samāyogā na sā siddhi asādhīyā
tassānisaṃse viññātā n'atthi añño anāyako
470. Ditṭhadhammasukhatthaṃ vā phāsattaṃ vā
vipassitum
bhavasampattiṭṭhenta abhiññatthāya vā puna
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasaṅkhobhābhāvā sukhaṃ cittavivekajaṃ
ditṭhadhamme pi vedeti pavaram bhāvanārato

472. Dassaniyo ca so hoti Kassapo va mahitale
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Ratthapālo va Nando v' indriyasamvuto
Punṇo Sunāparanto va khantiyā ativissuto
474. Cīvarādisu santuṭṭho 'riyavaṃsānupālako
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Punṇo Mantāniputto va Soṇatthero va viriyavā
nirāmisayaso bhāgi Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati
pavivekabhavā pīti pharate tassa mānasam
477. Nirāmisam sukham eva manan tam bhāvanābhavam
mānasam aparāyattam mahāpurisasevitam
478. Bhāvitatto 'nubhotiha tidasindasukhādhikam
diṭṭhadhamme sukham jhānam iti tasmā vibhāvitam
479. Anāvilamhi cittamhi phāsu hoti vipassitum
Anāvilamhi udae mukhass' olokanam viya
480. Aparihīnajhānassa yathādhikavasena hi
rūpārūpabhave hoti bhavo 'nantaguṇodayo
481. Bhāvanābalayuttassa abhiññāpi samijjhare
sādhū sādhitavijjassa visesā iva mantajā
482. Iddhi paracittaññāṇa ca purimajāti-anussati
dibbacakkhuñ ca sotañ ca pañcābhiññā imā matā
483. Imāpi bhāvitattassa sacittavasavattikā
tapovisesā hontīti bhāvetabbā hi bhāvanā
484. Sunetto sattavassāni bhāvetvā mettā uttamam
Sattasamvattakappesu nemam lokam punāgami
485. Samvaṭṭe ca vivaṭṭe ca brahmaloke 'va saṃsari
Chattimsakkhattum devindo āsi ten' eva kammunā
486. Anekasatakkhattum so cakkavatti mahāyaso
āsīti sutvā kiṃ aññam bhāvanāvaṇṇanam vade
487. Aniccānantasaññāyo mettāto pi mahapphalo
tāsam phalamahattam ko padesaññūpavaṇṇaye
488. Dahantā va udentīha bhavataṇham yato hi tā
ātimando pi aggīva vattamāno sakāsayaṃ
489. Tato tā sattasañkhāre asiliṭṭhassa bhāvato
mettāto pi visiṭṭhāti vuttā nibbānamaggadā
490. Velāmadāne paṭṭhāya yāva mettādikam phalam
vatvā aniccasaññan tu accharāghātakālikam

491. Tato mahapphalataraṃ idan ti paridīpayi
dīpabhūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satataṃ budho
saṃsāraghoranarakā muttikāmo mahāguṇaṃ
493. Kammaṭṭhānaṭṭhāne paṭiṭṭhapetvāna cittaṃ ari-
bhūte
nīvaraṇe bhañjivā kāmarāṇañjayaṃ karitvāna
494. Rūpagarubbhāraṃ ujjihiya arūpaloke pi saṅgaṃ
apahāya
calaṃ iti bhavagataṃ akhilaṃ ñatvā katvāna viri-
yavaraṃ
495. Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-
pattā
gatamarāṇamarāṇaṃ ajaraṃ vigataraṇaṃ vīrapu-
risagataṃ
496. Asulaḥham abbhutaṃ atulaṃ niccaṃ nīrujaṃ
asokaṃ atisaṇṭaṃ
khaṇavaraṃ avirodhenta nibbānapuraṃ bhajatha
khippaṃ

X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā parattham dīyate yato
karuṇākataññutāyogā pattidānaṃ visesitaṃ
498. Paṭikārapare loka āsādāsabyataṃgate
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtaṃ jantuno
iha vā vyasanaṭṭhassa upakattā sudullabho
500. Ye ānisaṃsā niddiṭṭhā dāne mānappahāyina
savisesā 'va te sabbe pattidāne pi vediya
501. Yadi te anumodanti paradattūpajivikā
petā dānaṃ pariggayha tesam taṃ upakappati
502. Yaṃ yaṃ taṃ uddisitvāna dānavatthu padīyate
taṃ taṃ tassa khaṇe' eva uppajjati asaṃsayam
503. Itidaṃ Sāriputtassa mātupetāya dānato
sādhitaḥḥan tu sandehavigamatthaṃ vijānata
504. Tassābhāve pi aññassa sajanassopakappati
tasmiṃ sante asante pi dāyaka tu anipphalā

505. Saṃsāre anamattagge so loko tassa ñātihi
suñño assāti atthānaṃ iti ñeyyaṃ hi yuttito
506. Yassa tassa manussassa ukkatthā lāmakāpi vā
paccayā sulabhā eva viriyena pariyesato
507. Petā hi nekavassāni khuppipāsātūrāpi ca
paccayā na labhant' eva gavesantāpi sabbaso
508. Tesāṃ sakammadosena sannānaṃ byasanaṇṇave
byasanāpagamopāyaṃ atthīti suvinicchitaṃ
akaronto care yo hi tamhā nikkaruṇo nu ko
509. Tasmā santo sappurisā kataññū katavedino
petadānādikaṃ patti denti kārūññacoditā

XI. ANUMODANĀNISAMSA-GĀTHĀ.

510. Issāvyāpādamaccheraṃ vihiṃsā cāpi nāsiya
guṇārādhitaṃ yāṃ anumodati modako
511. Yato tato mahesakkho surūpo bhogavāpi ca
dighāyuko sadā haṭṭho hoti puññānumodako
512. Vissajjetvāna nissaṅgaṃ catupaññāsa koṭiyo
katvā Jetavane ramme vihāraṃ cārudassanaṃ
513. Soṇṇabhiṅkārahattassa sudattassa sirīmato
disvā sabbaññubuddhassa saṅghassa dadato sirīṃ
514. Aho dānaṃ ti bahuso udānaṃ abbhudirayaṃ
mānavo anumodanto adento kākaṇaṃ pi ca
dāyakato pi adhikaṃ alattha kusalodayaṃ
515. Akatvā kāyavācāhi adatvā kiñci hatthato
cittappasādamatto pi yadi evaṃ phalāvaho
516. Anumodanaṃ puññaṃ cittāyattam mahāphalaṃ
akaronto caranto hi socanīyo ayaṃ jano

XII. DESANĀNISAMSA-GĀTHĀ.

517. Dārādārakanettādi dānaṃ datvā anekaso
viraviriyena yo laddhaṃ dhammaṃ deseti saddhayā
518. Apatthento yasolābhasakkārādini attano
hitajjhāsayato eva satthu kiccakaro 'va so
519. Desakassa abhāvena yato appaṇṇakkhaka
bahū saṃvijjamānāpi na phusant' eva nibbutiṃ

520. Tasmā sakkacca saddhammaṃ uggahetvā yathā-
tatham
saddhammagaruko hutvā aviññātaṃ avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ
anāmisagarū hutvā dhammaṃ deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātiti jino 'bravi
Desayī desakavaro desanā dullabhā ti ca
523. Attho paḍiyamāno hi tato khippaṃ vigacchati
Dhammo paḍiyamāno hi ubhayatthābhivaḍḍhati
524. Yoniso manasikāro atho saddhammadesanā
maggañāṇassa hetūti vutto maggaññunā sadā
525. Sabhāvañāṇaṃ dhammānaṃ saṃsārādīnavaññutā
saccānañ cābhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ
deseti tasmā tassidha sabbasampattiyo phalaṃ
527. Evam mahānisaṃsam pi yo saddhammaṃ sudulla-
bham
samattho pi na deseti viphalan tassa jīvitaṃ

XIII. SAVANĀNISAṂSĀ-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino
pamodo nidhiladdhassa daḍiddassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā
nāliiyanti santattaṃ ayopiṇḍaṃ va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-
taṃ
sugambhīraṃ avitathaṃ madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabhaṃ
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassidha gahaṇaṃ na hoti savaṇaṃ vinā
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā
asamattho 'va so hoti hitatthapaṭipattiyaṃ
534. Pariyattiṃ vinā dhammo na tiṭṭhati kudācanaṃ
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ varaṃ
535. Nekakappasatussāhasamānito pi satthunā
saddhammo na patitṭhāti savaṇena vinā yato

536. Tato tassāpi ussāhavesesaṃ samapekkhiya
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatthitikāra-
ṇaṃ
phalaṃ tassa pamātuṃ ko samattho sugataṃ vinā
538. Devarajjam pi sādhetuṃ samatthenāpi taṃ khaṇe
anādiyivā taṃ dhammo sotabbo sugatāgato

XIV. PŪJĀNISAMSA-GĀTHĀ.

539. Mānaṃ pariccajivāna uppādetvāna gāravaṃ
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca
saddhākataññutāpaññāgāravādihi maṇḍito
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito
asaṅkitechhi sattehi bhāvato vadanārahe
542. Parattha pūjakosanto yattha yatthūpapajjati
tattha tattha viṣiṭṭhaṃ so ṭhānaṃ labhati pūjiyaṃ
543. Pasādanīyavatthumhi pasādassa phalena hi
aninditaṅgapaccaṅgo hoti pāsādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi
akataññujanassāpi katam phātiṃ gamissati
545. Kataññuno pi ca katam purāhi akataññunā
mahāpabbatamattam pi accantānuṃ va dissati
546. Tasmā pubbopakāriṣsa upakārāni paṇḍito
kareyya hi yathāsatti katāni avināsayam
547. Paññāpubbaṅgamaṃ katvā puññakammāni paṇḍito
phalopabhogakāle pi hoti accantapaññavā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāwake
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ñassati
549. Abhivādanasīlassa niceṃ vaddhāpacāyino
cattāro dhammā vaddhanti āyuvāṇṇo sukhaṃ balaṃ
550. Ekapupphaṃ cajitvāna asītiṃ kappakoṭiyo
duggatiṃ nābhijānāmi ekapupphass' idam phalaṃ
551. Pūjā ca pūjanīyaṇaṃ etam maṅgalaṃ uttamaṃ
ice' evamādigāthāhi pūjāsampatti dīpitā

552. Buddhē dhamme ca saṅghe vā kato eko pi añjali
pahoti bhavadukkhaggiṃ nibbāpetuṃ asesakaṃ
553. Iminā pūtikāyena dubbalena pabhaṅgunā
avassaccaḍḍaniyena yadi sakkā mahāphalaṃ
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ
careyya taṃ akatvāna ko hi nāma sacetano
-

XV. VEYYĀVACCĀNISAMSA-GATHĀ.

555. Āpadāsu sahāyānaṃ lābho iṭṭhatthasiddhi ca
parivārasampadā ceti veyyāvaccaphalaṃ matā
556. Gilānaguṇavantānaṃ dānādikiriyaṃ vā
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati
557. Yo gilānaṃ upatṭhāti so upatṭhāti maṃ iti
mahākāruṇikenāpi so bhusaṃ parivaṇṇito
558. Sabbaññuṃ sabbadassāvaṃ sayambhūṃ aggapug-
galaṃ
upatṭhāti kathaṃ vā so kim idaṃ abbhutabbhutaṃ
559. Parattham eva attattham iti passati so muni
tenānacechariyaṃ tassa upakāriva so naro
560. Tasmā gilānupatṭhāne sammāsambuddhavaṇṇito
mahāguṇe yathāsatti kareyya param ādaraṃ
561. Buddhādinaṃ guṇaḍḍhānaṃ veyyāvaccassa ko
guṇaṃ
vaṇṇituṃ cintituṃ vāpi samattho avināyako
562. Pabhaṅgurena kāyena sukaraṃ puññaṃ uttamaṃ
na kareyya kathaṃ viññū anummatto sacetano
-

XVI. SAMPAHAṆSĀNISAMSA-GATHĀ.

563. Pamodabahulo hoti sadā sabbhi pasamsiyo
pasannamukhavaṇṇo ca pasamsābhirato naro
564. Puññaakammaṃ karontānaṃ guṇaṃ tassa vibhā-
vayaṃ
hāsaṃ sañjanayitvāna yato vaddheti ādaraṃ
565. Tato so jīṇagehassa upatthambhakaro viya
labhate vipulaṃ puññaṃ puññaakammappasamsako

566. Puññaṃ asaddahantassa aññato va sukhatthino
andhabhūtaṃ lokassa anattatthābhisaṅgino
567. Ālassenābhibhūtaṃ aviññūjanasevino
puññaṃ kammādarakaro satthukiccaṃ 'va so kare
568. Ye cānumodane vuttā guṇā ye cāpi desane
te ca yojjā yathāyogam asesā sampahaṃsane

XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇaṇijayaṃ
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ
570. Svākkhātaṃ tena saddhammaṃ saṃsārabhaya-
bhañjakam
Karūṇāguṇaṇaṃ tassa saraṇaṃ ko na gacchati
571. Paripītāmataraṃsaṃ saddhammosadhabhājanaṃ
saṅghaṃ puññaṃ karaṇaṃ ko hi saraṇaṃ nāgamissati
572. Ekādasaggisantāparahitaṃ ratanattayaṃ.
karuṇāguṇayogena anotattātisitalaṃ
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpitaṃ
yathā tiṇṇukkā nimuggā anotattam abhāsare
574. Bhītā hi saraṇaṃ yanti nadīpabbatakānane
kā hi tesāṃ saraṇatā maraṇaṃ yesu vijjati
575. Yo ca Buddhaṃ ca dhammaṃ ca saṅghaṃ ca sara-
ṇaṃ gato
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati
576. Aho aññānarājassa āṇā balavati bhusaṃ
sadoṣe saraṇaṃ yāti yāya andhikato jano
577. Dosavase karuṇābalahino yo saraṇaṃ ti naro upa-
gacche
So karuṇaṃ maraṇaggahakiṇṇe saṃsarat' eva
bhavodadhimaṃjhe
578. Yo atulo asamo dipadaggo kālabalapparimaddana-
sūro
taṃ saraṇaṃ ti gatassa hi loke sabbaraṇesu bhayaṃ
na hi atthi
579. Te na Tathāgataṃ pabbatarājaṃ ye saraṇaṃ ti gatā
naradevā
te maraṇādibhayena vihināṃ nissaraṇaṃ viraṇaṃ
upayanti

XVIII. ANUSSARAÑĀNISAMSA-GĀTHĀ

580. Yasmiṃ khalu mahānāma samaye ariyasāvako
Tathāgataṃ 'nussarati saddhammaṃ saṅgham eva
vā
581. N' ev' assa tasmiṃ samaye rāgādi-pariyuṭṭhitaṃ
cittaṃ hotīti suttesu anussati visesitā
582. Yaṃ yaṃ dānādikusalaṃ anussarati bhāvato
tassa tassānurūpaṃ hi yasaṃ cānussati phalaṃ
583. Buddhass' ekaguṇaṃ vāpi sato 'nussarato hi yā
pīti sā tibhavissariyaladdhassāpi na vijjati
584. Taṃ anussarato rāgadosamohamahaggayo
khaṇena parinibbanti mahoghen' eva aggino
585. Suciram parasattatthe avicchinṇā anussati
yassa taṃ sarato puññaṃ ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā
īsakam pi bhayaṃ hoti ratanānussatikkhaṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāravo
anussareyya satataṃ saṃsārūpasamatthiko

XIX. APPAMĀDĀNISAMSA-GĀTHĀ.

588. Sabbam puññaṃ samodhāya phalaṃ tassa visesayaṃ
nāyako nidhikaṇṇam hi visesenābhivaṇṇayi
589. Asādhāraṇam aññesaṃ acorāharaṇo nidhi
pacekakabodhiṇabhūmiṃ sabbam etena labbhati
590. Sabbaññuñāṇasataraṃsipajjotenāvabhāsita
karuṇāpuṇṇacandena katasītapariggahā
591. Dasa Buddhāmalabalodāraggahavibhāsita
kusalosadhitārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇaññāsuvannaṃaṇisaṇuhi
Buddhadhammoruselehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu
sukhavissatthacārīhi accantam upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā
satipaṭṭhānaratṭhaḍḍhā padhānānilavijitā
595. Saddhammadesanāvassadhārāhi parisīcītā
bojjhaṅgakusumākīṇṇā maggañjasamahāpathā

596. Guṇaṇṇavaparikkhittā silāmalatalā subhā
Buddhabhūmī hi yā loke laddhā vīravarehi sā
597. Visiṭṭhā sabbabhūmiṇaṃ yaḍi puñṇena labbhati
alabbhaniyaṃ puñṇena loke aññaṃ hi kiṃ siyā
598. Sabbāṃ puññaṃ hi nissesaṃ manussatte samijjhati
taṃ pabbatanadivijjulaḥcandādicāñcalaṃ
599. Tasmā imaṃ khaṇavaraṃ laddhāsabbatthasādhakam
ādittacelasisā 'va yogaṃ samanuyuñjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo
kalyāṇamitte nissāya bhāvaniyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikittito
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anattesu pamādo parikappito
subhaṃ sukhaṃ ca niccaṃ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulaṃ
dehaṃ paramajeguccaṃ bhajāniyaṃ ti passati
604. Hatthāhārika-aggīva hatthasamparivattato
iriyāpathacakkena bharaṇiyaṃ sudukkhato
605. Pabhaṅguraṃ parāyattaṃ paccayāyattaṃ appakaṃ
patikārantaraṃ disvā mayhate sukhasaññayā
606. Cittassānantaraṃ cittaṃ pavattantaṃ nīrantaraṃ
upparijitvā nirujjhantaṃ api dipasikhā viya
607. Lahuppavattito tattha adisvāna aniccatāṃ
niccaṃ ti patigaṇhāti pamatto cittasantaṭṭhi
608. Dubbale paccayāyatte nissāre khandhapañcake
sarīrindriyaviññāṇasamavāyena sādhitāṃ
suriyakantindhanādiccasambhūtaṃ iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthāti maññati
maññanto Mārapāsena āsāsaññena bajjhati
610. Baddho tena yathākāmakaraṇīyo va hoti so
ajjhohato va balisaṃ maccho āmisatṇhaya
611. Appamatto tu dhammānaṃ sabhāvaṃ anugāhati
sabhāvaṃ anugāhanto maññaṇiyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ
dukkhaṃ
narake ciravatttho va tato nibbindate bhusaṃ
613. Tato so sattaṣaṅkhāre virajjati na rajjati
viratto na cirass' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāraddassino
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāravo
pattaṃ paramavīrehi patthento paramaṃ padaṃ
616. Iti Saddhammopāyanam idam atigambhīram
amalavipulatthaṃ
uddissa Buddhasomaṃ uparacitaṃ ganthabhirū-
naṃ
617. Mandānaṃ dhammakathāna yānabhiññānaṃ api ca
sugamataṃ
bhavatūti suttiyuttim avokkamitvā avitthiṇṇaṃ
618. Thātu ciraṃ saddhammo dhammadharā ca idha
tiṭṭhantu
saṅgho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-
ñena
bhavatu sakalo pi loko tilokaniṭṭharāṇasamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusaṃbhavaṃ
sāsane pabbajitvāna nālaṃ bhikkhu pamajjitum
621. Kikīva aṇḍaṃ camarīva vāladhiṃ
piyaṃ va puttaṃ nayaṇaṃ va ekakaṃ
tath' eva silaṃ anurakkhamānakā
supesalā hoṭṭha sadā sagāravā

-
1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo
anumoditvā-m-imāṃ puññaṃ pāpunantu sivaṃ
padaṃ
2. Rājārājādhirājāno maccāmaccādisādhavo
anumoditvā-m-imāṃ puññaṃ sādhayantu sivaṃ
padaṃ
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me
anumoditvā-m-imāṃ puññaṃ bodhayantu sivaṃ
padaṃ ti
Pattidānānumodanāyi
4. Bhavābhave saṃsaranto yāva nibbānapattiya
jātissarena nāṇena tihetupaṭisandhiko

5. Uppannuppannabuddhesu pūretvā sabbapāramī
Maṅgalo viya sambuddho hutvā loke anuttaro
6. Saṃsāre saṃsaranānaṃ sattānaṃ hitamāvahaṃ
dhammanāvāya te netvā tārayissaṃ bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā
vuttānagāminīsattā parisuddhā vipassanā
8. Pubbayogo bāhusaccaṃ desabhāsā ca āgamo
paripucchā adhigamo garusannissayo tathā
mittasampatti c' evāpi paṭisambhidapaccayāti

Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Baturatūḍāvī Paṇḍit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between *va* = *eva* and *va* = *iva* by printing 'va whenever it stands for *eva*.]

PAGE. V.

37. 27. MS. cāpi. B. c'eva.
30. MS. -atthiko
38. 35. MS. rajjadāno ucit-
tāyo. The Sanna
divides rajjadāno-
citātāya into rajja-
dāne and ucitātāya.
44. K ā ṇ a k a c c h o p a -
m e n a for Kāṇa-
kacchapopamena.
See Therī G. v.
500, Com. p. 215.
49. MS. ca.
B. va . . .
khaṇaggassātipā
tanam.
39. 55. B. sampavācāhi.

PAGE. V.

39. 65. B. paṭivedo.
40. 68. B. sampasaññitā.
73. MS. sudubbuddham
B. na subuddham
80. MS. vañcanā.
81. MS. mittābhijjanti
kāraṇā.
84. MS. yaṃ yaṃ nijj-
hāti . . . tasseva
ijjhati aññāyen-
aññā.
41. 85. MS. omits yo.
92. MS. cittatā. B. vicittā.
98. MS. lobhādhiggahitā
ante.
42. 103. MS. andhakarakatā-
nanā.

PAGE. V.

42. 104. MS. virūpatova.
B. virūpateva according to Sanna = virupatāiva.
108. MS. aññamaññāvalambiya.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo = sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).
43. 128. MS. pi ca.
B. api.
135. MS. ayaṃ.
B. pyayaṃ.
137. MS. avejjhāhārabhojinam.
44. 144. MS. khalupamsumhi.
153. MS. nāsārajjūhi.
B. nāsārajjumhi.
45. 159. B. ākottetvāna.
160. MS. yāvane . . .
passantā.
172. MS. mātito.
46. 178, 179. These are from Aṅguttara III. 35. 4.
179. MS. pharitvā.
B. phuṭā.

PAGE. V.

46. 181. MS. . . . viravanto
vidhāvanto ito
tato
47. 189. MS. udikkhanteva.
194. MS. koṭisimbali (see Telakātāha G. v. 38).
B. kuṭasimbali
MS. c'eva. B. cāpi.
198. MS. taḥim.
201. MS. hi patikāratthopi dukkhamo
48. 210. MS. pāpakammānisevanan ti
MS. adds after v. 210
puññakammarato
siyā ti ettha
49. 225. MS. adds vigatūpakilesehi desitānussatīti yā.
227. MS. garūpadeso gamato.
231. MS. saraṇena sara-nattanaṃ.
235. MS. aññāhi sampatti.
242. MS. yahim.
B. yamhi.
50. 247. MS. pāpakammara-tāvāsa.
248. sabbotuka (see Anāgata Vamsa v. 15-17).
252. MS. kāmajasukhaṃ.
52. 281. MS. khane.
B. khate.

PAGE. V

52. 277. MS. katassavāvag-
anthesu parisam
akatassavam.
52. 282. MS. patato va.
B. pāteva.
Sanna' pāto iva.
290. MS. avaso anubha-
vissāmi.
53. 294. MS. akatāsato.
297. MS. iṭṭhanimittāni.
312. MS. appadūsiyo.
54. 313. MS. sagguṇojaharo.
324. MS. yamhi.
325. MS. tuṭṭham haṭṭ-
hatthasiddhiyā.
326. MS. paralokikam.
329. MS.-sādhakathāya.
55. 338. MS. ameyyānan tu
santānam dussilā.
340. MS. anayāsutta-
yuttiyā.
344. MS. vinayādim.
56. 353. MS. jīvitukāmo.
358. MS. natṭhākapīviya.
362. MS. parikkapato.
57. 370. MS. nīrajam.
380. MS. adhakkhipanto.
382. MS. athavā corajett-
hassa ko na gara-
heyya jivikam.
58. 385. MS. sakko ti.
388. MS. na. B. nu.
396. MS. vaṇacchādana-
colam.
397. MS. sahavajjito.
400. MS. atthāya.
59. 405. MS. addhitā.

PAGE. V.

59. 406. MS. sahapubbam.
407. MS. viriyādhigatam.
412. MS. tatthato.
417. MS. garusūpi.
60. 426. B. lāmakā paccayā.
433. MS. balā āvajjitānañ
ca.
61. 443. MS. anugāmikatac-
chāyā.
449. MS. paccayābhivek-
khanam.
452. MS. kilesummūla-
kāraṇabhāvanā.
62. 464. MS. tadābhāvo.
63. 476. MS. hoti alābhe.
490. MS. mettādiyam.
64. 494. MS. malam.
B. calam.
65. 505. MS. anamattaggehi
saṃsāre.
507. B. pariyesantāpi.
508. sannānam cf. Dhṇ-
v. 327.
514. MS. kusalodakam.
66. 522. MS. desayī desaka-
varo desetā ca
dullabho.
524. MS. hetuhi.
529. MS. analliyanti.
532-3. MS. gahanam.
67. 546. MS. pubbopakaras-
sa.
548. MS. pūjayantassa.
550. MS. asiti.
68. 555. MS. parivārasampa-
dam . . . matam.
557-8. MS. upatṭheti.

PAGE. V.

68. 559. MS. tena anacchar-
antassa.
562. MS. pabhaṅgunena.
. . . anumatto.
69. 566. MS. ca. B. va.
571. MS. puññākaraṃ so.
573. MS. nimuggaṃ.
577. MS. maraṇaggaha-
kinne.
70. 580. MS. anussarati . . . ca.
581. MS. visesatā.
584. B. mahoghon eva.
MS. and Sanna
mahoghena va.
588. MS. nidhikaṇḍaṃ.
589. MS. acoraharaṇo
(see Kh. viii. 9, 15).
590. MS. pajjoteṇavabhā-
sitā, altered from
pajjotenevabhāsītā
. . . . katamsīta
pariggahā.
592. MS. -suvanṇamani
siddhihi.
593. MS. sukhavissañka-
cārihi.
594. MS. padhāṇilavijitā.
595. MS. bojjhaṅgakusu-
mākiṇṇa.
71. 596. MS. vīravehi yā.
602. MS. attānīti vipari-
yaye.
604. MS. hatthahārika-
aggīva. . . . iriyā
pathikacakkena
haraṇiyam.
605. MS. pabhaṅgunam

PAGE. V.

71. 605. . . . paccayāmat-
tam appakaṃ pa-
tikāraḥkaram.
607. MS. panigānhāti.
608. MS. sūrakanti-
dhanādiccasam-
bhūtam.
611. MS. hi. B. tu.
612. MS. bhaṅgunam.
72. 615. Here ends the "Ap-
pamādānisamsa-
gāthā."
617. MS. pica. B. apica.
MS. avitthinnam.
618. MS. tḥātum ciraṃ
saddhammo sad-
dhammadharā id-
ha tḥātum.
619. MS. samatto ti.
In the MS., ll. 618, 619
follow. 620, 621.
After line 621, MS. adds—
"Iti bhadanta Ānandatthere-
na kaṭaṃ Saddhamopāyanas-
sa saññāharaṇam samattam."
621. This verse is bor-
rowed from Bud-
dhaghosa's Sum-
aṅgala Dīgh. I. 1.
7, p. 56.
72. 1. MS. daḥhamittādiṭ-
ṭhamittā, butatend
of Sanna diṭṭha°.
3. Pattidānānumoda-
nāyi not in MS.
text, occurs at
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayambhu hessaṃ."

Index of Subjects and Words.

A.

Aṁsa, 154.
Akataññū, 31.
Akampa, 594.
Akkhaṇa, 4, 6, 15, 16.
Akkhama, 95.
Akkhāna, 237.
Akkhi, 380.
-gaṇḍaka, 103.
Akkhika, 286.
Akhila, 494.
Aṅkura, 273.
Aṅkusa, 147.
Agga, 243, 328, 349, 352.
-puggala, 92, 558.
Aggi, 33, 199, 352, 370, 404, 584.
Agha, 51.
Aṅga, 83, 159, 361, 455-6.
-paccāṅga, 188, 543.
ekekāṅga, caturaṅga, tivaṅga, duvaṅga, 462, an-aṅga, 361.
Aṅgāra, 32, 195, 208.
Accanta, 11, 28, 29, 85, 288.
Acci, 250.
Accuta, 47.
Accharā, 244, 298, 490.
Acchindati, 122.
Acchera, 298, 244.
Ajjana, 98.

Ajjita, 98.
Ajjhāyasa, 219, 518.
Ajjholambati, 284, 296.
Ajjhohaṭa, 610.
Añjana, 286.
Añjasa, 328, 595.
Aññadattika, 394.
Aññū, 252.
Aṭṭita, 205.
Aṭṭhāna, 505.
Aṭṭhi, 46, 103.
Aṭṭhi-karoti, 220.
Addha, 270, 312, 548, 540-1, 561.
Addhatā, 316.
Aṇḍa, 621.
-ja, 275.
Aṇṇava, 38, 433, 508.
Atandita, 46, 100, 336, 450.
Atikkama, 64.
Atikkamati, 341, 346, 348, 349, 353, 373.
Atikkamanacitta, 64.
Ati
-ghora, 285.
-tuccha, 430.
-dukkha, 95.
-manda, 204, 488.
-mandaka, 273.
-lūkha, 409.
-vissuta, 473.

- Ati
 -santa, 496.
 -hatṭha, 323.
 Atipātaka, 49.
 Atipāti, 50.
 Atimaññati, 609.
 Atiriccati, 23, 126.
 Atula, 345, 496, 578.
 Attattha, 28, 70.
 Atta-sukha, 30.
 an-atta, 45.
 Attha, 28, 29, 30, 37, 65, 99.
 anatttha, 87.
 Atthika, 30, 206, 322, 334-5, 341.
 Atthi, 332, 334, 374, 403.
 Adinnadāyī, 78.
 Addita, 37, 281.
 Adhamasiya, 308.
 Adhama, 387.
 Adhika, 19, 337, 447, 514.
 Adhiggahita, 98.
 Adhippāya, 62.
 Adhippāyaka, 66.
 Adhimutti, 378.
 Anamattagga, 505.
 Anaya, 362.
 Anala, 586.
 Anavajja, 436.
 Anāmisa, 521.
 Anāvila, 479.
 Anicca, 365, 466, 487, 492.
 Anila, 594.
 Anivattiya, 13.
 Anu, 271, 346.
 Anukula, 297, 312.
 Anukulaka, 242.
 Anugāmika, 443.
 Anugāmiya, 311.
 Anugāhati, 611.
 Anupassī, 411.
 Anupāya, 405.
 Anupālaka, 474.
 Anuposiya, 318.
 Anubhavati, 290.
 Anubhāviya, 34, 293.
 Anumatta, 347.
 Anumāna, 74.
 Anumodaka, 512.
 Anumodati, 501, 510, 514.
 Anumodana, 213, 218, 516,
 568.
 Anummatta, 205.
 Anulomika, 65, 66.
 Anurakkhati, 32.
 Anurakkhaṇa, 449.
 Anurakkamānaka, 621.
 Anuvāta, 425.
 Anusāra, 91.
 Anusārī, 528.
 Anussati, 225, 231, 482, 581-2.
 Anussarati, 580-2, 583, 587.
 Anesana, 392, 427.
 Anodaka, 443.
 Anopama, 237.
 Antima, 278.
 Andhakāra, 14, 280.
 Andhikata, 576.
 Anna, 106, 214.
 Annāpa (= anna + āpo), 100.
 Anv-avekkhana, 449.
 Apakka, 102.
 Apakkamati, 294.
 Apakāra, 283.
 Apagama, 508.
 Apacāyī, 549.
 Apatthita, 79.

Apaneti, 63.
 Apaviddha, 366.
 Apāya, 5, 43, 75.
 Apuñña, 54, 75.
 Appameyya, 338.
 Appadūsiya, 312.
 Apparajakkhaka, 519.
 Appesakkha, 89.
 Appita, 233.
 Abbhanumodanā, 218.
 Abbhudireti, 514.
 Abbhuta, 345, 496.
 Abyāpajjha, 397.
 Abhijappati, 99.
 Abhijānāti, 550.
 Abhijjhā, 56, 69.
 Abhiññā, 228, 470, 482.
 Abhitunna, 281.
 Abhinibbāti, 450.
 Abhinibbuta, 35.
 Abhinivesa, 71.
 Abhipīlita, 278, 279.
 Abhimaṇḍita, 17.
 Abhimaddati, 288.
 Abhirata, 82, 563.
 Abhivaḍḍhati, 288, 523.
 Abhivādāna, 549.
 Abhivaḍḍhanī, 68.
 Abhivaṇṇeti, 588.
 Abhisaukkhārika, 309.
 Abhisangī, 566.
 Abhisamaya, 15, 467, 525.
 Abhisambhūta, 556.
 Abhisevana, 210.
 Abhejja, 312.
 Amata, 1, 209, 530, 571.
 Amatadāyī, 6.
 Amejja, 312, 363.

Amala, 246, 591, 596.
 Amitābha, 255.
 Ambuja, 360.
 Ambuda, 270, 275.
 Ambhoda, 430.
 Ayo, 529.
 Aratī, 476.
 Ariṭṭha, 279.
 Arindama, 276.
 Aribhūta, 493.
 Ariya, 254, 444.
 Arūpa, 228, 463, 480.
 Arūpaloka, 494.
 Alaṅkāra, 249.
 Alliyati, 102, 529.
 Avañjha, 345.
 Avagāhati, 37, 327, 370, 383.
 Avaguṇṭhana, 314.
 Avacarika, 254.
 Avaññāta, 88, 90.
 Avatthantara, 457.
 Avabhāsaka, 14.
 Avabhāsita, 590.
 Avamaññati, 271.
 Avaruddha, 592.
 Avasa, 290.
 Avassam, 293.
 Avassusati, 46.
 Avīci, 37, 194.
 Avitatha, 530.
 Avilopiya, 311.
 Avera, 338-9.
 Asaukita, 435, 541.
 Asagguṇa, 382.
 Asannata, 417.
 Asama, 578.
 Asādhāraṇa, 589, 592.
 Asāhiya, 94.

Asipattavana, 194.

Asilitṭha, 489.

Asuci, 378, 603.

Asubha, 368.

Asura, 366, 436.

Assa, 367.

Assaddhiya, 80.

Assama, 277.

Assavaṇṇiya, 82.

Assāda, 37, 51.

Assāsa, 299, 313.

Assita, 401.

Assuta, 377.

Ā.

Ākara, 1, 36, 345.

Ākāra, 363.

Ākāsa, 42, 464.

Ākiṇṇa, 595.

Ākoṭeti, 159.

Āgama, 227, 249.

Āgamana, 224, 356.

Āgasā, 294.

Ācāra, 441.

Āciṇṇa, 90.

Ājīva, 342, 375, 392.

Āṇā, 347, 347, 576.

Āṇatti, 59, 60, 354.

Ātapati, 123.

Ātāpa, 396.

Ātura, 507.

Ādara, 2, 21, 39, 48, 207, 560,
564.

Ādicca, 14, 17, 40.

Ādiccabandhu, 74.

Āditta, 599.

Ādeyya, 83.

Ānana, 103.

Ānisaṃsa, 263.

Āpadā, 312, 555.

Āpātha, 356.

Āpo, 100.

Ābaddha, 372.

Ābādha, 85.

Ābhā, 286.

Āmatṭha, 333.

Āmaya, 397.

Āmisa, 374, 388, 610.

Āyato, 257.

Āyatta, 477, 605.

Āyāta, 407.

Āyu, 234, 239, 240, 258.

Ārakkha, 357, 365.

Ārammaṇa, 251.

Ārādhita, 510.

Āruppasaññā, 5, 10.

Āruhati, 188.

Ārogya, 234.

Āroha, 317.

Ārohana, 299.

Ālamba, 245, 463.

Ālambana, 369, 387, 458,
460.

Ālaya, 200.

Āliya, 190.

Ālassa, 567.

Āvajjita, 433.

Āvaṭa, 33.

Āvuta, 391.

Āvaraṇa, 12.

Āvaha, 15, 26, 98, 206, 228.

Āvāsa, 247.

Āsaṅga, 361.

Āsajja, 325, 575.

Āsana, 222, 393.

Āsayā, 246, 357, 488, 569.

Āsava, 1.
 Āsā, 78, 111, 498, 609.
 Āsevita, 93, 237.
 Āhata, 187, 401.
 Āharaṇa, 589.
 Āhāra, 100, 395, 406.
 Āhārika, 604.

I.

Icehā, 242, 320.
 -secchā = sa + icchā, 249.
 Ittha, 67.
 Itthi, 64, 79.
 Itthika, 79.
 Iddhi, 449.
 Iddhimā, 32, 472.
 Inda, 276, 421.
 Indattana, 234.
 Indhana, 608.
 Indriya, 280, 342, 364, 365,
 371, 449, 473.
 Iriyāpatha, 604.
 Isi, 200, 384.
 Issattha, 390.
 Issamānaka, 89.
 Issara, 348, 431.
 Issariya, 418, 583.
 Issariyatā, 422.
 Issā, 313, 510.
 Issāluka, 97.
 Īsaka, 586.

U.

Ukka, 573.
 Ukkattha, 506.
 Ugga, 286.
 Uggadaṇḍa, 304.
 Uggaheti, 520.

Uggama, 594.
 Ujuka, 321.
 Ujjihiya, 494.
 Uḷāra, 26, 260, 416.
 Uḷāratā, 254.
 Utuka, 248.
 Udagga, 323.
 Udara, 102.
 Udaggatā, 298.
 Udadhi, 322, 577.
 Udāna, 514.
 Udāra, 429, 591.
 Udaya, 40, 230, 258, 261.
 Udikkhati, 308.
 Udeti, 14, 41, 442, 488.
 Uddisati, 502.
 Uddhacca, 459.
 Upakattā, 499.
 Upakappati, 501, 504.
 Upakaraṇa, 69.
 Upakāra, 283, 447, 498, 539,
 546.
 Upakārī, 540, 546, 559.
 Upakkama, 58.
 Upakkilesa, 216.
 Upaklesa, 225.
 Upagama, 406.
 Upajāyati, 97, 237, 532.
 Upajivika, 501.
 Upatthāna, 560.
 Upatthāpeti, 356.
 Upatthambha, 565.
 Upadāyaka, 319.
 Upadesa, 227.
 Upaddava, 267, 398.
 Upanissaya, 265, 320.
 Upabhoga, 268, 341, 547.
 Upabhojiya, 411.

Upaparikkhati, 539.
 Upamā, 29, 44, 259.
 Upayāti, 579.
 Upaladdha, 4, 386.
 Uparacita, 616.
 Uparujjhati, 280.
 Upavaṇṇeti, 487.
 Upalāliya, 375.
 Upalālita, 301.
 Upasama, 587.
 Upasamana, 335.
 Upasādhīya, 320.
 Upasobhita, 593.
 Upāya, 10, 12, 350, 385, 389.
 Upāyana, 616, 619.
 Upāgata, 280.
 Upekkhā, 461.
 Uposatha, 439.
 Uppātana, 140.
 Uppādeti, 539.
 Ubbigga, 8, 77, 291.
 Ubbillabhāva,
 Ummatta, 88.
 Ummūla, 452.
 Uyyāna, 248.
 Uru, 345, 592.
 Ullikkhati, 428.
 Ussāha, 49, 223, 384, 535,
 536, 619.
 Ussinghati, 166.

E.

Ekagga, 458.
 Ekaggatā, 460.
 Ekajālīkata, 202.
 Ekapuggalasutta, 44.
 Ekanta, 191.
 Erapatta, 347.

O.

Okāsa, 15.
 Ogha, 433, 584.
 Ocita, 387.
 Ocitatā, 35, 387.
 Ojohara, 313.
 Otatta, 573.
 Otthata, 246.
 Odana, 113.
 Onaddha, 182.
 Opama, 93.
 Obhāsa, 325.
 Olokana, 479.
 Osadha, 571.

K.

Kaccha, 104.
 Kaṇṭaka, 102, 201.
 Kataññū, 509, 540, 544.
 Kataññutā, 497, 544.
 Katavedi, 509.
 Kanta, 608.
 Kapaṇatā, 315.
 Kappa, 256, 257.
 Kappita, 247.
 Kampa, 401.
 Kama, 425.
 Kamala, 325.
 Kammakaraṇā, 7.
 Kammattāṇa, 493.
 Kammāpatha, 56, 57.
 Kammī, 196, 292.
 Karaṇa, 59.
 Karuṇā, 33, 287.
 Kalaha, 135.
 Kasā, 147.
 Kasi, 390.
 Kassapa, 392, 472.

Kākana, 514.
 Kāṇakaccha, 44.
 Kānana, 574.
 Kāmaguṇa, 261.
 Kāmacchanda, 459.
 Kāmaloka, 233, 261.
 Kāmāvacarika, 254.
 Kāruṇṇa, 509.
 Kāladanda, 287.
 Kāyika, 55.
 Kāruṇika, 330, 557.
 Kālahatthī, 195.
 Kāsu, 208.
 Kikī, 621.
 Kittī, 234.
 -sadda, 276.
 Kibbisa, 204.
 Kibbisaka, 290.
 Kimi, 603.
 Kimu, 137.
 Kilesa, 455, 6.
 Kileseti, 364.
 Kisa, 101.
 Kukkucca, 459.
 Kukkura, 90.
 Kukkuḷa, 194.
 Kucchi, 373, 381.
 Kujati, 166.
 Kuñcita, 102.
 Kuṭhita, 132.
 Kudittihī, 86.
 Kumbha, 195.
 Kula, 234.
 Kusa, 349.
 Kusita, 391.
 Kusuma, 246, 595.
 Kuhana, 375.
 Kesa, 103.

Kotṭha, 257.
 Koṭṭisimbali, 194.
 Kopīna, 106.
 Komārabhacca, 351.
 Kovida, 350.
 Kosa, 542.

KH.

Khaṇa, 4, 16, 17, 45, 46, 584.
 Khata, 281.
 Khattiya, 420.
 Khaṇati, 394.
 Khanti, 473.
 Khamana, 202.
 Khānu (and khāṇu), 13.
 Khāra, 194, 281.
 Khittacitta, 88.
 Khinna, 80.
 Khuja, 453.
 Khuddadesa, 348.
 Khuppiṇāsā, 9, 101, 507.
 Khepa, 42.

G.

Gagana, 428.
 Gaṇiyati, 434.
 Gaṇḍaka, 103.
 Gati, 320.
 Gathita, 394, 407-8.
 Gandha, 243, 246, 425.
 Gantha, 616.
 Gamana, 55.
 Gambhīra, 530.
 Gamma, 254.
 Garahati, 382.
 Garu = guru, 1, 74.
 Garu, 494.
 Garubhāva, 42.

Garuka, 520.
 Gala, 379.
 Gahaṭṭha, 375.
 Gahaṇa, 12, 532.
 Gāmī, 285, 297.
 Gādha, 394.
 Gilāna, 222, 556-7, 560.
 Gimha, 275.
 Gihi, 376, 426.
 Guṇaḍḍha, 312, 561.
 Gutti, 341.
 Guru, 227, 417.
 Gūtha, 194.
 Gūhana, 65.
 Gūhayati, 189.
 Gocara, 365, 367, 467.
 Gopita, 398.
 Govikatta, 381.
 Ghata, 319, 329.
 Ghaṭati, 426, 450.
 Ghatabindu, 201.
 Ghara, 20.

C.

Cakka, 604.
 Cakkavatti, 238, 453.
 Cañcala, 317, 598.
 Catugguṇa, 240.
 Caturāṅga, 64.
 Caturāṅgika, 58.
 Canda, 41, 590, 598.
 Candaka, 92.
 Candanikā, 132.
 Camarī, 621.
 Camma, 140.
 Carati, 241.
 Cala, 430, 494.
 Cāga, 214, 323.

Cārī, 241, 599.
 Cāru, 428, 512.
 Cāvana, 61.
 Cāveti, 63.
 Citta, 58, 64.
 Citta, 241, 264.
 Cintā, 165, 216.
 Cinteti, 289.
 Cīvara, 393, 396.
 Cetanā, 53, 57, 72, 211, 226.
 Cetiya, 428, 430.
 Cela, 599.
 Codita, 509.
 Cora, 313, 357, 382.
 Cola, 396.
 Chaḍḍeti, 257.
 Chatta, 443.
 Chavi, 363.
 Chādana, 396.
 Chāyā, 123, 443.
 Cheda, 349.

J.

Jacca, 416.
 Jala, 12, 86, 90.
 Jantu, 67, 285, 297.
 Jambudīpa, 391.
 Jambudīpaka, 23.
 Jarā, 278.
 Jara, 288.
 Jala, 246, 401.
 Java, 278.
 Jāla, 50, 314.
 Jālā, 50.
 Jighaccā, 118, 388.
 Jigucchiya, 332, 408.
 Jīṇṇa, 565.
 Jīṇṇaka, 299.

Jina, 372.
 Jeguccha, 603.
 Jetavana, 512.
 Jhāna, 235, 422, 457, 462-3.
 Jhāyī, 255.

D. TH.

Dahati, 488.
 Thiti, 537.

T.

Taggata = tadgata, 464.
 Taca, 46, 102, 103.
 Taṇhā, 395, 409.
 Tanu, 363.
 Tamba, 286.
 Tālita, 80.
 Tāleti, 151.
 Taruṇa, 169.
 Tāṇa, 224, 289.
 Tina, 573.
 Tidasa, 411, 420, 478.
 Tiṇha, 381.
 Tiracchāna, 8.
 Tiriya, 96.
 Tiloka, 29, 276, 491.
 Tujjati, 279.
 Tuccha, 431.
 Tevijja, 420.
 Toseti, 304.

TH.

Thaddha, 90.
 Thana, 360.
 Thira, 321.
 Thīna, 459.
 Thūla, 101, 346.
 Theyya, 55, 61.

D.

Da, 1, 26, 72.
 Dalidda, 89, 528.
 Daliddiya, 78.
 Daṇḍa, 286, 399.
 Danta, 360.
 Dassana, 402, 428, 466, 512.
 Dassanīyatara, 325.
 Dassāvī, 558.
 Dassī, 409, 536, 614.
 Dahana, 20.
 Dāthā, 286.
 Dāthī, 286.
 Dāna, 20, 35, 211-3, 228, 264.
 -pati, 275, 303.
 Dāyaka, 276.
 Dāyī, 214.
 Dāyika, 211, 229.
 Dāra, 55, 64, 79, 517.
 Dāraka, 517.
 Dārūṇa, 5, 7, 78, 286.
 Dāsabyatā, 498.
 Dāha, 201.
 Ditṭhadhamma, 272, 470-1.
 Diṭṭhi, 13, 333.
 Dina, 239.
 Dibba, 239.
 -cakkhu, 482.
 Disaṅgama, 443.
 Dighāyuka, 511.
 Dina, 188, 324-5.
 Dinatta, 78.
 Dipa, 315, 606.
 Dipeti, 49, 349.
 Dukkara, 18.
 Dukkaraṭṭa, 20, 24, 29, 36.
 Dukkha, 30, 34.

Dukkhamā, 201.
 Duggati, 208, 321.
 Duggandha, 80, 603.
 Duṭṭha, 86, 434.
 Duddama, 367.
 Dunnīta, 366.
 Duppeyya, 158.
 Dubbaka, 95, 197.
 Duminda, 432.
 Durakkha, 398.
 Duratikkama, 95.
 Duratikkamana, 293.
 Dubbala, 262.
 Dummati, 292.
 Duranta, 95, 293.
 Durāsada, 384.
 Durukkhepa, 347.
 Dullabha, 17, 27.
 Dullabhatta, 40, 46.
 Dussaha, 95, 118, 196.
 Dussila, 338.
 Dūta, 287.
 Dūsana, 453.
 Dūseti, 361, 379, 384.
 Dedḍubha, 292.
 Deyyadhamma, 331.
 Deva, 240.
 -loka, 252.
 Desaka, 217, 219, 519, 522,
 526.
 Desanā, 213, 219, 524, 568,
 595.
 Deseti, 219, 522, 526.
 Deha, 363, 399, 603.
 Dovārika, 356.
 Dosa, 33, 43, 53.
 Dvāra, 54, 356.

Dh.

Dhamseti, 357, 434.
 Dhaja, 428, 594.
 Dhanissariya, 418.
 Dhammadhara, 618.
 Dhārā, 595.
 Dhāvati, 378.
 Dhiti, 594.
 Dhura, 355, 392, 371, 413.
 Dhuri, 468.
 Dhuva, 331.

Ñ.

Ñāṇa, 73, 447.
 Nātakārī, 352.
 Ñāti, 407, 505.
 Ñāpeti, 389.
 Ñeyya, 26, 269, 406, 505.

N.

Nakha, 104.
 Naṭa, 380.
 Nadi, 21, 194, 574.
 Nanda, 473.
 Nandana, 248.
 Nayana, 448, 621.
 Naraka, 32, 492, 612.
 Nahāru, nhāru, 46, 103.
 Nāga, 436, 586.
 Nādita, 245.
 Nātha, 307.
 Nāyaka, 491.
 Nāvā, 321.
 Nāsa, 58, 319.
 Nāsā, 153.
 Nāsiya, 510.
 Nikkaruṇa, 508.
 Nikkhitta, 316.

Niggata, 165.
 Niggamana, 172.
 Nigghosa, 245.
 Nigrodha, 270.
 Nijjita, 360.
 Niṭṭha, 72, 285.
 Nittharaṇa, 334, 619.
 Niddaya, 143, 159.
 Nidditṭha, 457, 500.
 Nidhi, 528, 588.
 Nindita, 254, 361.
 Nippala, 504.
 Nippādeti, 319, 426.
 Nibbatta, 226.
 Nibbatteti, 470.
 Nibbāna, 17, 26, 41, 260, 386,
 411, 467, 496, 489, 536.
 Nibbāpeti, 552.
 Nibbindati, 612.
 Nibbuti, 48, 415, 519.
 Nibbētheti, 153.
 Nibbijjhati, 153.
 Nimitta, 285, 297.
 Nimmala, 250.
 Nimmugga, 573.
 Niyata, 292, 302.
 Niratthika, 68.
 Niraya, 7, 285.
 Nirāmisa, 475, 477.
 Nirāhāra, 389.
 Nirujjhati, 606.
 Nillajja, 382.
 Nivāraṇa, 396.
 Nisevita, 373.
 Nisevana, 406.
 Nissaṅga, 371, 398, 411, 473,
 512.
 Nissaraṇa, 579.

Nissāra, 51, 608, 612.
 Nihita, 311.
 Nihina, 86.
 Niraja, 370.
 Niruja, 496.
 Nīcavutti, 88.
 Niyati, 292, 302.
 Nīla, 246, 270, 360.
 Nīvaraṇa, 459, 493.
 Nutṭhubhita, 121.
 Netta, 38, 330, 360, 448.
 Nerayika, 193, 198.

P.

Pakāra, 94, 466.
 Pakkhandati, 13, 352, 602.
 Pakkhi, 245.
 Paccakkha, 416.
 Paccāṅga, 83.
 Paccantavisaya, 11.
 Paccantima, 5.
 Paccaya, 232, 403, 410.
 Paccavekkhati, 412.
 Paccavekkhaṇa, 413.
 Paccakabodhi, 589.
 Pacchānutāpa, 288.
 Pajjota, 590.
 Paññā, 343.
 Paṭikkhitta, 346.
 Paṭigañhāti, 607.
 Paṭiggāha, 264, 266, 316.
 Paṭiggāhaka, 268.
 Paṭicchati, 354.
 Paṭiñña, 59.
 Paṭiññāya, 376.
 Paṭidhāvati, 167.
 Paṭipakkha, 211, 452.
 Paṭipakkhika, 216.

- Paṭipajjati, 30.
 Paṭipatti, 28, 29, 37, 40, 213, 521.
 Paṭibhāveti, 24.
 Paṭivāta, 425.
 Paṭivedha, 65.
 Paṭisaṅkhāna, 393.
 Paṭisaṅkhāya, 394.
 Paṭisedhana, 397.
 Paṭiseveti, 396, 403.
 Paṭṭhāna, 321.
 Paṇidha, 344.
 Paṇḍaka, 79.
 Paṇḍara, 430.
 Paṇhi, 147, 153.
 Patāpeti, 573.
 Patikāra, 201, 498, 605.
 Patitthatta, 319.
 Patoda, 367.
 Patta, 245.
 Patti, 229, 379.
 Patha, 241, 595.
 Patthana, 69.
 Pattharati, 424.
 Pattheti, 66, 319, 518.
 Pada, 47, 616.
 Paditta, 208.
 Padipa, 250.
 Padipeti, 63, 332, 428.
 Padissati, 427.
 Padīyati, 502, 523.
 Paduma, 359.
 Padesa, 252.
 Padesaṇṇū, 487.
 Padhāna, 594.
 Papāta, 208, 282, 353.
 Pabala, 75.
 Pabbata, 352, 545, 574.
 Pabhaṅgu, 51, 553.
 Pabhaṅgura, 562, 605.
 Pabhā, 250.
 PamaJJati, 16, 620.
 Pamāṇaka, 441.
 Pamāda, 600-1.
 Pamināti, 537.
 Pamoda, 528, 563.
 Pamodeti, 248.
 Payata, 100.
 Payoga, 60, 61, 63, 400.
 Payojana, 395.
 Payojeti, 262.
 Payujjati, 400.
 Para, 36, 45.
 Parakkama, 253.
 Parakkamati, 175.
 Paranimittavatti = Paranimitta vasavatti, 439.
 Paraloka, 316, 327.
 Paralokika, 531.
 Paralokiya, 326.
 Parāmatṭha, 332-3.
 Parikappati, 362, 602.
 Parikittita, 224, 601.
 Parikujati, 145.
 Parikkhati, 413, 553.
 Parikkhaṇa, 403.
 Parikkhā, 532.
 Parikkhitta, 596.
 Pariggayha, 501.
 Pariggaha, 61, 64, 315, 590.
 Pariggahita, 64.
 Pariccajati, 539.
 Pariccatta, 374.
 Paricita, 409.
 Paricchāta, 102.
 Pariṇāma, 265.

- Paritassati, 476.
 Paritta, 251, 261.
 Parittaka, 42.
 Paritajjita, 147.
 Parittāna, 396.
 Paridipeti, 305, 491.
 Paridūseti, 409.
 Parinibbāti, 584.
 Parininna, 103.
 Paripita, 571.
 Paripucchaka, 90.
 Paripūreti, 371.
 Paribhuñjati, 394.
 Parimaddana, 578.
 Parimohita, 206.
 Pariyatti, 534.
 Pariyantika, 440.
 Pariyutṭhita, 581.
 Pariyesati, 506.
 Parirakkhiya, 343.
 Parivaṇṇita, 557.
 Parivāra, 230, 555.
 Parisā, 277.
 Parisāvana, 593.
 Parisiṇcati, 595.
 Parisodhita, 414.
 Parissanta, 9, 101.
 Parisosita, 9.
 Parihāra, 227.
 Parirundhati, 203.
 Palambati, 110.
 Parūḷha, 104.
 Pallāṅka, 47.
 Pavatti, 607.
 Pavadati, 114.
 Pavara, 421, 471.
 Paviveka, 476.
 Pasamsaka, 565.
 Pasamsana, 213.
 Pasamsā, 223, 231, 563.
 Pasamsiya, 563.
 Pasāṅkamati, 277.
 Pasāda, 407, 515, 543.
 Pasādanīya, 543.
 Passa, 154.
 Passanna, 38.
 Pahatṭha, 308.
 Pahātabba, 412.
 Pahāyī, 500.
 Pahāsa, 223.
 Pāṇi, 147, 238.
 Pātimokkha, 342, 355, 449.
 Pāda, 199.
 Pādapa, 270.
 Pāpa, 21, 52.
 Pāmuja, 167.
 Pārattika, 273.
 Pāramī, 328.
 Pāla, 285.
 Pāleti, 33.
 Pārisuddhi, 342.
 Pāvaka, 608.
 Pāsa, 314, 362, 609.
 Pāsāda, 299.
 Pāsādika, 543.
 Pāsamsiya, 231.
 Pāsāna, 238.
 Piṭṭhikaṇṭaka, 102.
 Piṇḍa, 359, 390, 398, 529.
 -pāta, 393.
 Pidabati, 321.
 Pipilika, 23.
 Pipāsā, 288.
 Pipāsita, 151.
 Piyatta, 66.
 Pilandhana, 243.

Pillaka, 164.
 Pisāca, 313.
 Pīleti, 33.
 Pīti, 247, 461.
 -bhakkha, 255.
 Puccha, 168.
 Pūjaniya, 230, 551.
 Pūjā, 213, 230, 542, 551.
 Pūjeti, 548.
 Pūjiya, 542.
 Puñja, 23, 286.
 Puṇṇa, 473.
 Pūti, 258.
 Puthujjana, 363.
 Pubbaka, 214.
 Pubbaṅgama, 547.
 Putta, 30.
 Puppha, 550-1.
 Pura, 468, 496, 545.
 Puñña, 4, 19, 20, 21, 24.
 Puññakamma, 52.
 Peta, 97, 98, 100, 499, 503.
 -loka, 96.
 Pettivisaya, 9.
 Pesala, 621.
 Pesuñña, 55, 66, 81.
 Peseti, 369.
 Potthaka, 363, 383.

PH.

Phandati, 291.
 Pharati, 476.
 Pharusa, 55, 67.
 Phala, 22, 24, 26, 75.
 Phalatta, 330.
 Phalattana, 244.
 Phalati, 242, 272, 423.

Phāti, 544.
 Phāsula, 101.
 Phulla, 325, 360.
 Phusati, 124, 519.
 Phenila, 132.

B.

Bandhu, 74, 281.
 Bala, 234.
 Balavantari, 452.
 Bālaka, 351.
 Bāli, 359.
 Balisa, 610.
 Bavhābādha, 89.
 Bavhābādhattana, 77.
 Bāhira, 376.
 Bindu, 124, 201.
 Bila, 23.
 Bija, 24, 270, 273, 318.
 Bībhaṇṇa, 603.
 Byaggha, 388.
 Bahula, 11, 79.
 Bāhulya, 77.
 Budha, 50, 449, 492.
 Buddha, 14, 17, 159-2.
 -putta, 46.
 Buddhasoma, 3, 616.
 Buddhi, 263.
 Bubbula, 262.
 Bojjhaṅga, 595.
 Bodhīpakkhiyadhamma, 495.
 Bodhisatta, 334.
 Brahmā, 255, 422, 436.
 -loka, 256, 260, 424, 485.
 Byathati, 287.
 Byasana, 289, 362, 508.
 Byāpajja, 338, 397.
 Byāpanna, 70.

Byāpāda, 70, 85, 459.
Brahminda, 41.

BH.

Bhakkha, 255, 388.
Bhajati, 275.
Bhaṅga, 48, 78.
Bhaṅgura, 612.
Bhaṅjaka, 570.
Bhaṇḍa, 61.
Bhatta, 118.
Bhadda, 319, 329.
Bhandava, 372.
Bhayānaka, 7, 208.
Bhava, 33, 333, 335.
Bhāga, 256.
Bhāgī, 411, 475.
Bhājana, 571.
Bhāyitabbaka, 95.
Bhāra, 31, 494.
Bhāvanā, 15, 213, 216, 228,
233, 451, 454.
Bhāveti, 48.
Bhāsana, 68.
Bhikkha, 390.
Bhikkhu, 429.
Bhikkāra, 513.
Bhindati, 47.
Bhīma, 196, 315.
Bhīru, 207, 300, 616.
Bhumma, 420.
Bhūmī, 22.
-phalabhūmī, 22.
Bheda, 66, 457, 463.
Bheri, 429.
Bhesajja, 393, 397.
Bhoga, 86, 228, 264-5, 333.

Bhogavā, 511.
Bhojana, 52, 388, 407-8.

M.

Mamsa, 330, 398.
Makasa, 50.
Makkhikā, 396, 529.
Magga, 48, 233.
Maṅgala, 551.
Maccha, 610.
Maccharī, 89, 97.
Macchera, 313, 510.
Maccu, 295, 304.
Majja, 267.
-pāyī, 88.
-pāna, 87.
Majjhima, 260.
Mata, 55.
Maṇḍitā, 244, 540.
Maṇḍuka, 292.
Mattaka, 238.
Maddana, 449.
Maddī, 218.
Madhura, 530.
Manuññāginda, 245.
Manussatta, 17, 18, 19, 27.
Mano, 369.
-maya, 259.
-ratha, 34.
Manta, 481.
Mantāniputta, 475.
Manda, 43, 86, 258, 451.
Mandatā, 19.
Mayūra, 92.
Marāṇa, 292, 293.
Marīyati, 139.
Mala, 220.
Mahaggha, 18.

Mahagghatā, 26.
 Mahāyanta, 195.
 Mahī, 424, 472.
 Mahitā, 276.
 Mahesakkha, 511.
 Mahesi, 215, 439.
 Mana, 500, 539.
 Mānasa, 279, 284.
 Mānī, 389, 417.
 Māra, 318, 449, 609.
 Māraṇa, 295, 569.
 Māsa, 239.
 Miginda, 593.
 Micchā-jīva, 215, 373, 376.
 -ditṭhi, 56, 71, 86.
 Mita, 196.
 Middha, 459.
 Mināti, 585.
 Milāta, 161.
 Mukha, 80, 304.
 Muccati, 402.
 Mucchā, 288.
 Mucchita, 408.
 Muṇḍiya, 51, 374.
 Mūga, 12.
 Mūla, 51, 316.
 Mūlha, 302-3.
 Muti, 221.
 Muttā, 244, 360.
 Mutti, 492.
 Mudā, 306, 308.
 Muddhā, 262, 354.
 Muni, 255, 274, 559.
 Muninda, 11, 349.
 Muyhati, 282, 605.
 Musā-rata, 80,
 -vāda, 65.
 Megha, 429.

Mettā, 484, 487.
 Meru, 347, 447, 594.
 Mokkha, 228, 265.
 Moggallāna, 472.
 Modaka, 263, 510.
 Modana, 229.
 Moha, 14, 53.

Y.

Yathakkamaṃ, 269.
 Yathābalaṃ, 97.
 Yathāsatti, 97.
 Yamadūta, 287.
 Yaso, 306, 518.
 Yassasī, 420.
 Yācaka, 324, 331.
 Yāna, 297.
 Yuga, 468.
 Yutta, 244.
 Yutti, 340, 505, 617.
 Yoga, 454.
 Yogī, 468.
 Yojetī, 110, 359.
 Yojja, 568.

R.

Ramsi, 124.
 Rakkhaṇa, 443.
 Rakkhasa, 189, 313, 366.
 Rakkhiya, 347.
 Racana, 619.
 Raceti, 1, 619.
 Rajja, 234.
 Rajjati, 613.
 Rajju, 148, 153.
 Ratṭhaddha, 594.
 Ratṭhapāla, 473.
 Raṇa, 231, 578.

Raṇaṇjaya, 493, 569.
 Ratana, 18, 241, 572.
 Ramati, 249.
 Ramma, 248, 512.
 Rasa, 395, 409.
 Rahita, 8, 12.
 Rāga, 68, 211.
 Rājī, 593.
 Rittaka, 257.
 Rittahattha, 309.
 Rukkha, 242, 275.
 Rudati, 281.
 Rūpa, 228, 494.
 Rūpārūpika, 236.
 Rūpārūpabhava, 236.
 Ruhira, 38.
 Rogī, 86.
 Rodhana, 57.
 Ropeti, 34, 318.
 Romakupa, 119.
 Roruva, 195.

L.

Lakkhiya, 105.
 Lajja, 387.
 Lajjita, 35.
 Latā, 245 401.
 Laddhi, 65.
 Lava, 106.
 Lavaṇa, 158.
 Lāpu, 102.
 Lābha, 268.
 Lābhī, 427.
 Lāmaka, 28, 253, 426.
 Lālana, 387.
 Lālāti, 168.
 Līyana, 190.
 Ludda, 286.

Lepa, 395.
 Loka, 1, 19, 31
 -issara, 348.
 Lobha, 53, 266.
 Loma, 104.
 Lohakumbha, 195.

V.

Vaṃsa, 474.
 Vaṇika, 286.
 Vaggu, 245.
 Vacchara, 239.
 Vañcita, 304, 319, 331, 387.
 Vajjeti, 10, 11, 200.
 Vaddhana, 361.
 Vaddhi, 316.
 Vaṇa, 395-6.
 Vaṇijja, 332, 390, 395.
 Vaṇita, 395.
 Vaṇṇana, 223, 486.
 Vattha, 217.
 Vatthu, 54, 264.
 Vadhaka, 58.
 Vaddhana, 247, 307.
 Vana, 357.
 Vanta, 379, 408.
 Vandana, 221, 540.
 Varāha, 378.
 Vāla, 139.
 Vali, 104.
 Vallita, 102.
 Vasa, 264.
 Vasanuga, 249.
 Vasati, 398.
 Vasavattika, 483.
 Vassa, 595.
 Vācā, 55.
 Vācika, 55.

- Vāta, 396, 401.
 Vādi, 218, 455.
 Vāreti, 100, 364.
 Vāladhi, 621.
 Vāluka, 244.
 Vāhaka, 31.
 Vikappiya, 358.
 Vikkhaṇḍita, 436.
 Vikkhaṇḍiya, 450.
 Vikkhambhana, 455.
 Vikkhambheti, 456.
 Vikkhepa, 220, 460.
 Vigacchati, 523.
 Vigama, 388, 503.
 Vighāṭita, 314.
 Vighāsa, 389.
 Vicakkhaṇa, 200, 393.
 Vicaya, 466.
 Vicarati, 133.
 Vicāra, 461.
 Vicāliya, 444.
 Vicikicchā, 459.
 Vicitta, 92, 245.
 Vicintiya, 193, 273.
 Vicetana, 190.
 Vicināti, 344.
 Vicchadḍana, 136.
 Vicchaddita, 121.
 Vicchinna, 34, 117, 370, 585.
 Viññū, 45.
 Vijāta, 121.
 Vijāyati, 133.
 Vijānāti, 44, 240, 272, 609.
 Vijju, 244, 598.
 Viññeyya, 91, 211, 258, 305,
 340.
 Viññātā, 36.
 Viññāta, 429.
 Viññāṇa, 464, 608.
 Vitakka, 461.
 Vitarāṇa, 569.
 Vitthiṇṇa, 391, 617.
 Vidayhati, 160.
 Vidārita, 381.
 Viddesaniya, 82.
 Vidha, 262.
 Vidhi, 336.
 Viddha, 20, 289.
 Vinaya, 344, 350.
 Vināyaka, 344, 561.
 Vināseti, 59, 314, 546.
 Viniggata, 23.
 Vinicchita, 508.
 Vinijjita, 318.
 Vinimileti, 189.
 Vinimutta, 1, 4, 16, 225.
 Vinīvarāṇa, 458.
 Vindu, 201.
 Vipakkha, 247.
 Vipakkhika, 71.
 Vipariyaya, 124, 333.
 Vipariyesati, 602.
 Vipassanā, 457, 466.
 Vipāka, 12, 73, 197, 235.
 Vipula, 271.
 Viphalā, 527.
 Viphālita, 188.
 Vibhāvī, 382.
 Vibhāveti, 41, 330, 564.
 Vibhāsita, 591.
 Vimāna, 241, 297.
 Vimamsati, 91.
 Vimuccati, 613.
 Vimutti, 614.
 Vimokkha, 34, 264.
 Vimohita, 363.

Viyoga, 77, 164.
 Virajjati, 613.
 Virana, 579.
 Virata, 338.
 Virati, 215, 341.
 Viratta, 613.
 Virala, 101.
 Viravati, 179, 188, 291.
 Viriya, 343, 517.
 Viriyavā, 475.
 Virūpa, 85.
 Virodheti, 45, 496.
 Vilanghati, 168.
 Viliyati, 383.
 Viliyana, 201.
 Vivajjeti, 210, 353, 395, 399.
 Vivattha, 485.
 Vivasā, 291.
 Viveka, 471.
 Visaṅka, 176.
 Visaṅkita, 128.
 Visaññi, 117.
 Visāda, 117.
 Visārada, 277.
 Visiṭṭha, 260, 264, 269, 332,
 489, 542.
 Visiṭṭhaka, 334.
 Visuddha, 269, 383.
 Visuddhi, 447.
 Visesatā, 265.
 Visodheti, 321.
 Vissajjeti, 512.
 Vissattha, 168, 593.
 Vissara, 188.
 Vissāsaniya, 306, 441.
 Vihaṅga, 241.
 Vihata, 313, 425.
 Vihāra, 428, 431, 512.

Vihimsa, 510.
 Vihīna, 579.
 Vihethaka, 89.
 Vuddhi, 537.
 Vekalla, 5, 17.
 Vega, 295.
 Vejja, 279, 351.
 Vethita, 362.
 Vedanā, 368.
 Vediya, 20, 56.
 Vedhamāna, 190.
 Veyyāvacca, 213, 222, 230,
 555-6.
 Vera, 310, 339.
 Velāmadāna, 446, 490.
 Vesa, 384.
 Vesārajja, 593.
 Vokkamati, 617.
 Vohariyati, 212.
 Vyathati, 109, 287.
 Vyasana, 499.
 Vyākula, 103.
 Vyāpāda, 56, 510.

S.

Saṃyutta, 211.
 Saṃrakkhati, 364.
 Saṃvacchara, 239.
 Saṃvattha, 484-5.
 Saṃvara, 372.
 Saṃvāsa, 307, 435.
 Saṃvijjati, 579.
 Saṃvibhāga, 97.
 Saṃsarati, 577.
 Saṃsāra, 13, 492, 505, 570.
 -sāgara, 315.
 Saṃsijjhati, 451.
 Saṃsita, 306.

- Saṃhata, 388.
 Saṃharati, 253.
 Sakkāra, 221, 518.
 Saṅkappa, 358.
 Saṅkama, 35.
 Saṅkula, 603.
 Saṅkhāra, 489, 613.
 Saṅkhobha, 471.
 Sagāra, 587, 615.
 Sagga, 27, 237, 238, 297.
 Saṅga, 362, 364, 494.
 Saṅgaha, 328.
 Saṅgha, 446, 513.
 Saṅghāta, 195.
 Saṅgutṭha, 298.
 Sacca, 15.
 Sajjati, 51.
 Sajjanīya, 365.
 Sañcāra, 244.
 Sañcita, 319.
 Sañchanna, 244.
 Sañjaneti, 564.
 Saññā, 48, 58.
 Saññita, 531, 461-2.
 Saṇḍa, 168.
 Saṇḍhāna, 101.
 Saṇḍhāpeti, 380.
 Saṇḍhita, 458.
 Saṇḍhiti, 460.
 Satarāmsi, 590.
 Sati, 343, 365, 368, 369, 370.
 Satipatṭhāna, 594.
 Sattu, 314.
 Satthā, 350, 353.
 Sadda, 424.
 Saddahati, 566.
 Saddita, 100.
 Saddhā, 343, 355, 372.
 Saddhātā, 39.
 Santatta, 529.
 Santāpa, 9, 572.
 Santamānasatā, 268.
 Santhuta, 31.
 Sandiṭṭhika, 273-4, 303, 305, 327.
 Sandeha, 503.
 Sandhi, 279.
 Sapatta, 79.
 Sabrahmacāri, 1, 435, 474.
 Sabbaññū, 513.
 Samakkhāta, 70, 458.
 Samaṇa, 368.
 -dhamma, 376.
 Samatha, 457, 460, 465, 468.
 Samattha, 37, 289.
 Samatthatā, 109.
 Samatthiya, 619.
 Samanuyūñjati, 599.
 Samapekkhiya, 536.
 Samaya, 6, 284.
 Samavāya, 608.
 Samāgata, 167.
 Samādahati, 401.
 Samādhi, 403, 460, 470.
 Samānabhāva, 38.
 Samānita, 535.
 Samāpatti, 465.
 Samāyoga, 45, 469.
 Samāhita, 402, 613.
 Samijjhati, 481, 598.
 Samiddhika, 421.
 Sāmi, 347.
 Samuggāha, 360.
 Samucchinna, 314.
 Samuccheda, 455.
 Samutthata, 144.

- Samutthita, 119.
 Samuddhata, 143.
 Samupatthāti, 283.
 Samupāgata, 324.
 Samodhāya, 588.
 Sampaticchana, 59, 62.
 Sampatta, 56.
 Sampadā, 210, 230-1, 266,
 319, 323.
 Sampatti, 16, 27, 57, 235,
 315, 318, 470.
 Sampaditta, 33.
 Sampadutthā, 70.
 Sampaphulla, 245.
 Sampamodita, 301.
 Samparivajjeti, 52, 208.
 Samparivattati, 604.
 Sampahamsana, 568.
 Sampahatthā, 301.
 Sampunṇa, 22.
 Sampha, 55, 68.
 -ppalāpa, 83.
 Samphassa, 243.
 Sambhava, 57, 228.
 Sambaddha, Sambandha, 81,
 83.
 Sambuddha, 47, 254.
 Sambhava, 171, 305.
 Sambhāvana, 224.
 Sambhāveti, 474.
 Sambhoga, 435.
 Sammata, 15, 25.
 Sammā-jīva, 373, 376
 -ditthi, 71.
 Sammāna, 355.
 Sammulha, 292.
 Samvijjati, 519.
 Sayana, 393.
 Sayanīghara, 135.
 Sayambhū, 558.
 Savaṇa, Savana, 10, 213, 229,
 529, 532.
 Sara, 82, 249, 429.
 Saraṇa, 31, 224, 231.
 Sarīra, 262, 368, 401, 403.
 Salāka, 115.
 Salla, 289.
 Sasa, 276.
 Sahavyatā, 90.
 Sahāya, 312, 355.
 Sahita, 620.
 Sākhā, 270.
 Sāgara, 289.
 Sādhaka, 16, 41, 228, 262,
 599.
 Sādhakatā, 329.
 Sādhāraṇa, 310, 326.
 Sādhāraṇaka, 310.
 Sādhika, 19.
 Sādhitabbaka, 21.
 Sādhīya, 258, 454, 469.
 Sādheti, 84, 405, 481, 558,
 608.
 Sādhuka, 220.
 Sānu, 592.
 Sāmiddhikara, 442.
 Sāra, 18, 25, 36, 317, 554, 614.
 Sāriputta, 472, 503.
 Sāreti, 367.
 Sāvaka, 364, 369.
 Sāvana, 67.
 Sāsana, 614.
 Sāsapa, 270, 447.
 Sāsapi, 257.
 Sikkhā, 444, 606.
 Sikkhāpada, 341.

Siṅga, 139.
 Sitta, 281.
 Sittha, 383.
 Siddhi, 14, 17, 325, 469.
 Sineru, 262.
 Sineha, 372.
 Sippi, 247.
 Simbali, 194.
 Sirī, 384, 431, 513.
 Sirimā, 513.
 Siro, 101.
 Siroruha, 286.
 Sisira, 124.
 Sīti, 531.
 -bhāva, 32.
 Sītala, 32, 573.
 Sītālībhāva, 33.
 Sīdāpeti, 43.
 Sināna, 443.
 Sila, 213, 342.
 Sisa, 599.
 Siha, 274.
 Sukarattana, 20.
 Sukha, 30, 235.
 Sukkha, 102.
 Sugati, 43, 444.
 Suci, 86.
 Suta, 11, 91.
 Sūtighare, 135.
 Suttanta, 330.
 Sutti, 340, 617.
 Suddhi, 392, 449.
 Sunāparanta, 473.
 Sunetta, 484.
 Suriya, 608.
 Suvannamaṇi, 246.

Suvā, 379, 408.
 Susāna, 136.
 Sūla, 279.
 Senāpati, 274.
 Seyyā, 278.
 Sela, 592.
 Sevati, 393, 397.
 Sevana, 87.
 Sevī, 567.
 Soka, 281, 289.
 Sociya, 262.
 Socaniya, 516.
 Soṇatthera, 475.
 Soṇṇa, 360, 513.
 Sota, 482.
 Sodheti, 450.
 Sopāna, 246, 317.
 Sovanna, 116.
 Sossati, 116.
 Sneha, 397, 406.
 Svākkhāta, 570.

II.

Haṃsa, 430.
 Hadaya, 196, 372.
 Hari, 359.
 -dāṭhī, 286.
 Hāra, 430.
 Hāsa, 564.
 Hima, 430.
 Himṣā, 55, 57.
 Hikkā, 279.
 Hita, 219.
 Himavā, 193.
 Himavanta, 238.
 Hetṭhima, 238, 240, 256.

Notes and Queries.

BY THE

REV. R. MORRIS, M.A., LL.D.

ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādaṃ a c c ā d h ā y a*” (M. P. S. IV. p. 47 ; Aṅguttara III. 16. p. 114).

ACCĀDETI, from root *chad*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. Aṅguttara III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

Ākāsa-dhātu a ñ j a s o hoti (Sum. p. 201).

“*Sukhaṃ sukhatto labhate tad ācaram kittiṇ ca pappoti yas’ assa vaḍḍhati*

Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujum bhāveti maggaṃ amatassa pattiyāti”

(*Thera Gāthā* v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadham*” (Ibid. v. 168).

“*Maggañ e’ imaṃ akuṭilam a ñ j a s a ṃ sivaṃ*” (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamitvā cattāro atidhona cārī nāma idam vuttam hoti," &c.

"Ayaṣā va malam samutṭhitam tadutṭhāya tam eva khādati

evam atidhona cārīnaṃ sāni kammāni nayanti duggatim" (Dhammapada v. 240).

Prof. Fausböll translates atidh° by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dhu, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hī n' atthi kuhiñci loke
pakappitā diṭṭhi bhavābhavesu
māyañ ca mānañ ca pahāya dhono
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhāv), 'to wash,' as well as with dhu, 'to shake:—

"Dhona vuccati paññā. Tāya paññāya kāyaduccaritam dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca
pe assā (read arahā?) imehi dhoneyye hi dhammehi samupeta upāgato tasmā arahā dhono"
(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dhāuna (Cf. Sk. dhāuta, 'purified,') whereas from dhu, 'to shake,' the pp. is in Pāli dhuta or dhuna.

There is another d h o n a in Jāt. III. p. 160.

“ Ayam eva so Piṅgiya d h o n a-sākho
yahim ghātayim khattiyānam sahaṣṣam
alaṅkate candanasāralitte
tam eva dukkham paccāgataṁ mamāti.”

D h o n a is explained in the Com. by patthāṭa, ‘spread-
ing.’ But as the Nigrodha tree was consecrated to a
devatā, I think d h o n a means ‘pure,’ ‘consecrated.’

ADDĀYATE.

“ Addāyate (v. l. allāyate) ayam rukkho api vāri
ca sandati ” (Jāt. IV. p. 351).

Here addāyate (Sk. ārdrayate) means ‘to be
wet.’

ANUDHĀRETI.

“ Setañ ca chattaṁ a n u d h ā r a y u ṁ marū ” (Sum.
p. 61).

A parallel passage in Jāt. I. p. 53 has d h a r i y a m ā n o.

In the prose version, preceding the Gāthā, we have,
without any various reading, a n u h i r a m ā n e, from
a n u h ṛ i (setamhi chatte a n u h i r a m ā n e sabbā ca disā
anuviloketi), which in Sanskrit means ‘to imitate.’

A n u d h ā r e t i (a n u - d h ṛ i, not in Sanskrit), ‘to hold
up.’

APACCHĀPURIMAM, APUBBAM ACARIMAM.

“ Bodhisattassa patanañ ca kañcanakakkāṭakassa sāṭa-
kantarato laṅghanañ ca kākassa āgantvā Bodhisattassa ure
miliyanañ ca a p a c c h ā p u r i m a ṁ ” (Jāt. III. p. 295).

A p a c c h a - a p u r i m a ṁ, ‘not before and not after,’
—simultaneously.

“ Evam eva kho . . . dhammasantati sandahati, añño
uppajjati añño nirujjhati, a p u b b a ṁ a c a r i m a ṁ viya
sandanati ” (Mil. p. 40). See Mahāvīyatpatti p. 41.

A p u b b a ṁ a c a r i m a ṁ occurs also in Puggala I. 19,
and it is thus explained in the Com., “ apure apacchā
ekappahārena.” See Dhammapada pp. 83, 90.

ABHAYŪVARA.

“A b h a y ū v a r ā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambojian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 a b h a y ū v a r a is translated ‘secure from anything.’ There is no such word as u v a r a ; but ū v a r a might possibly represent u v v a r a = u d v a r a from v ṛ i + u d . This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prākṛit u v a r a o is equivalent to Pāli u p a r a t o , and I think that a b h a y ū v a r a = a b h a y ū p a r a t a , a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā b h a y ū p a r a t ā ye ca pu-
t h u j j a n ā s i l a v a n t o : a r a h ā a b h a y ū p a r a t o .”

The Com. to the Puggala has the following note—
“Bhayaena uparato ti b h a y ū p a r a t o . Sattā pi sekhā
p u t h u j j a n ā v a b h ā y i t v ā b h ā y i t v ā p ā p a t o o r a m a n t i p ā p a ṇ
n a k a r o n t i K h i n a s a v o i m e s u c a t a s u b h a y e s u * e k a m
p i n a b h ā y a t i , s o h i s a b b a s o s a m u c c h i n n a b h a y o , t a s m ā
a b h a y ū p a r a t o v u c c a t i .”

ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitatham” (Sum. p. 63).

“Vitakkitaṇ ti a b h i n i r o p a n a - v a s e n a p a v a t t o v i -
t a k k o ” (Ibid. p. 121).

“Sammā - a b h i n i r o p a n a - t a k k h a ṇ o s a m m ā - s a ṇ -
k a p p o ” (Ibid. p. 314, l. 2).

“Visesato paṇ’ ettha sammā-saṅkappo saha-jātadhamme
a b h i n i r o p e t i ” (Ibid. 314, l. 14).

A b h i n i r o p a n a , ‘investigation, reasoning,’ from the
causal of a b h i - n i - r u h , not in Sanskrit, ‘to investigate.’

The Mahāvvyatpatti (p. 94) has a b h i n i r ū p a ṇ ā .

* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya,
apavāda-bhaya.

AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a m’
(Sum. p. 66).

A v a - k k h a l i t a (v. l. a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d a y a t e.

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum. p. 67).

A v a g a t a = apagata (see also Sum. p. 141). Compare a v ā k a r i = apākari, ‘removed’ (Vimāna 48. 5).

AVASEKO.

“Yathā hi yaṃ telaṃ mānaṃ gahetuṃ na sakkoti, vis-sanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my note on AVASESAKA in the P. T. S. J. for 1886.

AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ p a ṭ i s a m v e d e t i t i” (Dīgha II. 65; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v. 926).

ĀḶAMBA.

“Ā ḷ a m b o g a g g a r o b h ī m o s ā d h u v ā d i p a s a ṃ s i y o” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḷambara, ‘drum;’ and we find the corresponding ā ḷ a m b a r a also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyaṃ ca cittaṃ
ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti”
(Mil. p. 314-5).

“Visamabhojanena kāyaṃ ātāpeti” (Ibid. p. 315).
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

ĀNADATI.

“Sampeṣito va raññā nāgo koṇeco va ānādītva
Paṭisakkitvā nisīdi garubhāraṃ asahamāno”

(Jāt. IV. p. 233).

Ānādāti (Sk. ā-nad), ‘to trumpet.’

ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhim āphusim”
(Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’
‘to reach.’

ĀBHUJATI.

In “pallankaṃ ābhujati” (Jāt. I. 71. l. 27; Sum.
pp. 58. 210), ‘to sit cross-legged as a devotee with
straightened back,’ ābhujati signifies ‘to bend to or in.’
Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhuñjati
(see the passage quoted in the Sum. p. 210. note 10). In
Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-
mukhe vissajjetvā bhoge ābhuñjītva, &c.

Here ābhuñjati is used in the sense of ‘to contract,’ and
we may compare “saṅkhipitvāna bhoge” (Dāṭha Vamsa
4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101
we find the phrase mahāsamuddo ābhujati, ‘the great
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo paṇa ābhujati nib-
bhujati samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with ava, ā, nir,
and vi-nir, and there is a curious use of vinibbhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:
 “Sakkā nu kho . . . tesam rasānaṃ ekatobhāvaṅgatānaṃ
vinibbhujitvā vinibbhujitvā rasam āharitum.”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajjitva in Therī G. 47:—

“Yo nam *vinibbhujitvā* abbhantaram assa bāhiram
 kayirā.”

“Sā ubbhujitvā aṅgaṇāte abhinisīdi” (Sutta Vibhaṅga
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII. 10. 2.

ĀMANTAṆIKĀ.

“Āmantaṇikā rañño 'mhi Sakkassa vasavattino” (Vi-
 māna XVIII. 8).

Does *āmantaṇikā* here mean ‘a favourite queen’?

ĀMANTAṆĪYO.

“Ācariyo brāhmaṇo mayham kiccākiccesu vyāvaṭṭo
 garu ca *āmantaṇīyo* ca dātum arahāmi bhojanaṃ”
 (Jāt. IV. p. 371).

Com. *āmantaṇiko* ti āmantetabbayuttako.

Cf. Sk. *āmantaṇīya*, ‘to be addressed,’ from *ā-ma-n-*
trayate.

ĀBANDHANA.

“Ābandhanatthena ñāti eva ñāti-parivaṭṭo”
 (Sum. p. 181).

Ābandhana (Sk. *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“Kumbhim āmasati” (Sutta Vibhaṅga I. p. 48).
 (Jāt. III. p. 319).

“Āmaka-maṃsa-macchānaṃ paṭiggahaṇaṃ eva bhik-
 khūnaṃ na vaṭṭati no āmasanaṃ” (Sum. p. 78).

Āmasati (Sk. *ā-mṛṣṭi*), ‘to touch, handle.’

ĀMENḌITA.

“Hāse soke pasāde ca kare āmenḍitaṃ budho” (Sum. p. 228).

Āmenḍita, v. l. āmedita, (from āmṛiḍ not in Sanskrit), ‘sympathy.’

“Āmenḍitaṃ karoti,” ‘to show sympathy.’

Childers has āmenḍita in the sense of ‘repetition.’ Perhaps āmedita is the true reading.

ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words: “Piṭṭhi me āgilāyati, tam ahaṃ āyāmissāmīti vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Ātisambādhe caṅkāme āyāmato ratanike vā adḍharatanike vā ātisambādhata catuttho doso” (Jāt. I. 7).

ĀYUSSA.

“Pañc’ ime dhammā anāyussa”

“Pañc’ ime dhammā āyussa”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

ĀLEPA.

“Sīsacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp. 193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Āloketā, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokaṃyati), ‘to regard.’

ĀVARATI.

“Ajjatagge samma dovārika ā v a r ā m i dvāraṃ Nigaṇ-
thā naṃ” (Sum. p. 235).

For āvaṭa see Sum. p. 267.

Ā v a r a t i (Sk. āvṛi), ‘to shut to.’

ĀVETHATI.

“Ā v e ṭ h i t a ṃ (v. l. ā v e ṭ i t a ṃ) piṭṭhito uttamañ-
gaṃ” (Jāt IV. p. 383-385).

Ā v e ṭ h a t i (Sk. āveṣṭhṭ), parivatteti, ‘to turn round.’

ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vaddhat’ eso akhantijo
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaye”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī =
āsaṅgin, not in Sk., ‘attached.’

ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiñ nu toraṇaṃ ā s a j j a paṭikkamasi kuñjara” (Jāt.
II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkam ā s ā-
de si” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa aggaṇaṅgutṭhaṃ eva ā s ā d e s i” (Ibid. I.
481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8;
Cullavagga I. 27; Sum. p. 276.

Ā s a ḍ a t i (Sk. ā-saḍ), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsāḍya, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā
p a r i s a p p a n ā n’ atthi” (Sum. p. 69; see p. 214).

Āsappanā and parisappanā from ā-sṛip (not
in Sanskrit) are used for ‘doubt, distrust.’ See Dhamma-
saṅgaṇi, 1004, 1118, 1235.

ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabha in the sense of 'belonging to a bull, taurine,' without any references.

Āsabha is used with the meaning of great, noble, exalted :—

“Āsabhiñ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabhaṇṭhāna = the noble state, the state of a Buddha.

“Āsabhaṇṭhānan ti seṭṭha-tṭhānam uttamaṭṭhānam” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabhaṇṭhānaṭṭhāyī” (Sum. p. 31).

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅgham nisabho bharitvā
anindito saggam upeti ṭhānan ti.”

“Aparājite nisabhaṇḍāne bodhipallaṅkamuttame
pallaṅkena nisīditva bujjhissati mahāyaso”

(Anāgata Vamsa v. 67).

The Com. explains nisabhaṇḍāne by uttamaṭṭhāne, and there is a v. l. mahatṭhāne.

We must, therefore, correct nisabhaṇḍāne to nisabhaṇṭhāne = āsabhaṇṭhāne.

IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā ahoṣi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

INĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā
Detha dethāti codenti . . .”

(Saṃyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitum asakkontā” (Jāt.
IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulambhī iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīlito*” by “*iṇāyikehi codayamāno.*”

In *Sumaṅgala*, p. 215, we find *iṇa-sāmika* = creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattaṃ hoti.”

Iṇāyika can hardly therefore represent Sk. *ṛinika*, ‘a debtor.’

In the following passage from the *Mahāvagga* *iṇāyika* is employed for ‘debtor.’

“Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. *Dhanikā* passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti” (*Mahāvagga* I. 46).

In the first and third quotations *codenti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamāna* (*Sum.* p. 213).

Vodāya in *Jāt.* IV. p. 184, is wrong, and *codāya* ought to be in the text.

INJATI, INJANĀ.

Lomaṃ na iñje, *Therī G.* v. 231, p. 145; *Thera G.* v. 386, p. 42; *Saṃyutta* V. 5. p. 132; VII. 2. 8, p. 181. *Sumaṅgala*, 167.

Iñgita, *Therī G. Com.* p. 185, is used much in the same sense as *iñjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Anguttara III. 32.

“Esā kāyassa iñjanā” (Sutta Nipāta, I. 11. 1).

ITIHĀSA.

Childers gives no references for *itihāsa*, but see Dīgha III. 1. 3 (Sum. p. 247).

ITIHĪTIHA.

“Ye me pubbe vyākamsu
‘ice-āsi itī bhavissati
sabban taṃ itihītihaṃ
sabban taṃ takka-vaḍḍhanam”
(Sutta N. V. 9. 1 = V. 18. 12).

Itihītiha, ‘oral tradition.’ Cf. *Sk. itihā*, this indeed, according to tradition.

ĪTI, ĪTIKA.

“Sabbā itiy o apagacchanti” (Mil. p. 152).

“So vuccati meggho anītik o anupaddavo vassati” (Mil. p. 304).

Īti (*Sk. īti*), ‘ill, calamity.’

Cf. “Iddhā phitā ca khemā ca anīti-anupaddavā” (*Anāgata Vamsa*, 40).

INDHANA.

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (Jāt. IV. pp. 26–7; see *Therī G. Com.* p. 211).

Indhana = *Sk. indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-katāha-gāthā*, p. 53, *J. P. T. S.* 1884.

IRIYATI.

“Kacci suddho irīyasi” (Jāt. III. 498).

In the *Com. iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati*, *pāleti* (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*

from the root *ri*, 'to move,' and *irte* from root *ir*, 'to move.'

"Yadā ca avijānanta iriyanti amarā viya" (Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

ISIKĀ.

Childers has *isikā*, a reed; but we ought perhaps to read *isikā*, as the word is printed at Sum. p. 105, "*isikā viyaṭhito*." Compare, however, *esika* = Sk. *aishika*. Childers gives *esika* as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vamsa v. 7.

ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. *īrshyati*, 'to envy.' Kaccāyana quotes the form *issayati*, 'to envy.'

ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāso hoti" (Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. *ishvāsa*, 'an archer.'

Issattha = Sk. *ishvastra* is also used for 'an archer,' "*issattho ālakam pariharati*" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For *issatthaka* see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

ISO.

"Iso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

ĪHATI.

“Vedena ī h a t i ghaṭati vāyamatī ti vedehi” (Sum. p. 139).

I h a t i (Sk. īh), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“U k k a ṁ s āvakamse ti u k k a ṁ s āvakamṣāni hāyana-vaḍḍhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena
u k k a ṁ s a t i yattha karoti chandam”
(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti u k k a ṁ s a t o dve upāhana-saṅghātā ca vaṭṭanti” (Sum. p. 82). Cf. u k k a ṁ s e n a (Ibid. p. 110). Ukkamṣaka (Jāt. II. p. 152).

“Anatt-u k k a ṁ s a n a t o apara-vambhanato” (Sum. p. 228).

“Sāmu k k a ṁ s i k ā ti sāmam u k k a ṁ s i k ā” (Ibid. p. 277).

U k k a ṁ s a (Sk. utkarṣha), exaltation, praise.

U k k a ṁ s a t i (Sk. ut-kriṣh), ‘to praise.’

U k k a ṁ s a t o, ‘in excess.’

UKKAṬṬHITA.

“Visam yathā halāhalaṁ telaṁ u k k a ṭ ṭ h i t a ṁ yathā” (Jāt. IV. p. 118).

Bdf. read p a k k u d h i t a ṁ = pakkuṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

U k k a ṭ ṭ h i t a, pp. of ukkaṭṭh (Sk. ut-kvath), ‘to boil up.’

UKKANTATI.

“Mamsam ukkantati” (Jāt. I. p. 164).

U k k a n t a t i (Sk. ut-kṛit), ‘to tear off,’ ‘tear out.’

Cf. o k k a c c a (v. l. u k k a c c a) (Jāt. IV. p. 210).

UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubhaṃ disvā . . . atthāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

Ukkamati (Sk. ut-kram), ‘to step aside.’

UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

Ukkalissati = *ukkilissati* (Sk. ut-kliṣ), ‘to become depraved.’

UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsiṇti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsiṇa*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsiṇa* by “*vattavaṭṭi*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsiṇa*; but what we do find instead is *vattavaḍḍhi*. This evidently must correspond to Buddhaghosa’s *vattavaṭṭi*.

Ukkāsiṇa, from the root *kash*, might be translated by ‘rubber,’ a kind of pad (*vattavaṭṭi* = Sk. *vartti*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattavaṭṭi* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattavaḍḍhi* be correct, it may signify ‘a rubbing-pad.’

UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇantaraparikkham puram” (Jāt. IV. p. 106).

Ukkiṇṇa pp. of *ukkirati* (Sk. ut-kṛi), ‘to dig up.’

UKKILEDETI.

“Kusalo bhisakko dosam ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHETITO.

"Rāgo ca me catto vanto mutto pahīno paṭinissattho ukkhetito samukkhetito" (Sutta Vibhaṅga I. p. 96-7).

Ukkhetita (ut-khet not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvihi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantam usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaṇṇaṃ eva bhāsatīti veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-gilati = ud-girati (Sk. ud-grī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGAṬITAÑÑUTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghāṭita-jña.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu ugghāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Uggghāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage ugghāti seems to mean ‘rugged, hilly’ = Sk. ugghātīn, ‘uneven.’

“Padumānusataṃ maggaṃ padmapattavibhūsitāṃ
Thitaṃ vaggūṃ a n u g g h ā t i (m) mitāṃ gacchati
vāraṇo” (Vimāna V. 3).

UGGHAṬṬHA.

“Ghamme pathe brāhmaṇa eka-bhikkhuṃ ugghaṭṭha-pādaṃ tasitaṃ kilantaṃ paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmāduhā tava ajjāti” (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has ugghaṭṭa-pāda (v. l. u g g a ṭ ṭ h a -pāda),* ‘with swollen feet’ (Fausböll).

U g g h a ṭ ṭ h a (Sk. ud-grishta), ‘rubbed’; ugghaṭṭha-pāda = ‘foot-sore,’ ‘with blistered feet.’

For u g g h a ṃ s e t i (not in Childers, see Cullavagga V. 1, p. 105).

UGGHOSANĀ.

“U g g h o s a n ā y a mahatiṃ Licchavi-rājapariśaṃ sannipātetvā” (Sum. p. 310).

U g g h o s a n ā (u d - g h o s h a n a cf. Sk. ud-ghosha), ‘proclamation.’

UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅuttara III. 31.

The verb u c c h ā d e t i (Sk. ut-sādayati) occurs in Sum. p. 88.

“Tesaṃ sarīra-gandha-haraṇatthāya gandha-cuṇṇādihi u c c h ā d e n t i. Evarūpaṃ u c c h ā d a n a ṃ n a vaṭṭati.”

See note on UṢĀDA.

UÑCHĀ.

Childers has no mention of u ñ c h ā (Sk. u ñ c h a , u ñ c h a n a), ‘gleaning.’ See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

* U g h a ṭ ṭ a, like omatta, &c., is the Sinhalese reading, ugghaṭṭha, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UDAYHATI, UḍḍAYHATI.

“Udayhate na ramati” (Jāt. III. p. 22).

Udayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayhaṇa in Puggala I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvithī tahiṃ tahiṃ
sumāpitā pokkharāṇī ramaṇiyā supatitthā
Acchodakā vippasannā sādusitā sugandhikā
samatitthikā kākapeyyā atho vālukasañṭhatā
padumuppalasañchannā sabbo tukam anāvaṭā”

(Anāgata Vamsa, vv. 15-17).

Utuka=utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā=perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhādāni pañcindriyāni uttarim bhāveyya.”

UTTASATI, UTRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure
So jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattuṃ saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakhaṃ utra stā (v.l. utrāsā) . . . taṃ pavattiṃ rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra stā, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utrāsī palāyī” (Saṃyutta III. 3. 4).

UDAÑCANĪ.

“Sukhaṃ vata maṃ jīvaṃtaṃ pacamānā udañcanī
Cori jāyappavādena telam loṇaṃ ca yācatitī”

(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. udañcana, ‘a pail for drawing water out of a well.’ The Com. has the following note: “Udañcanī cāṭito vā kūpato vā udakaṃ ussiñcana - ghaṭikāya’ etam nāmaṃ, sā pana udañcanī viya, udakaṃ viya ghaṭikā yen’ atthikā hoti taṃ taṃ ākaḍḍhati yevāti attho.”

UDDHAGGA, UDDHAGGIKA.

“Uddhaggarājī migarājā balī dāṭhāvudho migo” (Jāt. IV. 345).

The term uddhaggarājī is applied to a tiger, and the Com. has the following note: “Uddhaggarājīti uddhaggāhi sarīrarājīhi samannāgato.”

“Uddhaggikādisu upari-phala-nibbattanato uddham aggam assā atthīti uddhaggikā” (Dīgha II. 14; Sum. p. 157-8; Saṃyutta III. 2. 9).

UDDHUMĀYANA.

Haṭṭhapādānaṃ uddhumāyana-kāle—at the time of the swelling up of the hands and feet (Jāt. IV. p. 37).

Uddhumāyana (not in Sanskrit), ‘puffing or swelling up.’

UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā

Papaṇ ca udapānaṇ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati”

(Saṃyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d a p ā n a (not in Sanskrit), 'a well.' Cf. Pāli opāna.

UDAYA, UDAYANA.

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following:

"Dhanatthikā u d a y a m patthayānā" (Vimāna LXXXIV. 7).

U d a y a n a = Sk. u d a y a n a, 'rising,' "Uggamaṇaṇ ti u d a y a n a m" (Sum. p. 95).

UDĀGACCHATI.

"Samudāgacchatiti samantato ud ā g a c c h a t i, abhi-vaḍḍhati" (Sum. p. 288).

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion.'

UDĀHARAṆA, UDĀHĀRA.

"Ye pana te . . . bhikkhū navaṅgaṃ Buddhavacanāṃ atthato ca . . . ud ā h a r a ṇ a t o ca vācenti" (Mil. p. 345).

"U d ā h ā r a m udāhari" = udānaṃ udānesi (Sum. p. 140).

U d ā h ā r a (Sk. u d ā h ā r a) = utterance.

UDĪRAṆA.

"N'atthi buddhānaṃ . . . akāraṇaṃ ahetukaṃ giram u d ī r a ṇ a m" (Mil. p. 145).

See Dhammasaṅgaṇi 637, 720.

U d ī r a ṇ a (Sk. udīraṇa), 'utterance, saying.' Cf. udīreti 'to utter, speak.'

UDDĀNA.

"Aham pi taṃ macch u d d ā n a m kiṇeyyanti" (Jāt. II. p. 425).

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents.' The Com. explains m a c c h u d d ā n a by macchavagga.

UDDĀLAKA.

"Ahañ c' idāṃ kuravakaṃ ocināmi

U d d ā l a k ā pāṭalisinduvāritā"

(Jāt. IV. pp. 440. See Ibid. p. 466; Vimāna VI. 8).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cor-dia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcam vā pītham vā tūlonaddham kārāpeyya, u d d ā l a n a k a ṃ pācittiyaṃ ti” (Pācittiya Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkatam paṭilābhena u d d ā l e t v ā pācittiyam desetabham” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d ā l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale
te tattha bhāre bandhitvā yāvat’ icchimsu vāṇijā”

(Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā n āma kambalā atthi.”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in pheṇ’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r ī), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idam vo ayye pariveṇam u d r i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = bhijjhati occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v.l. u n d r i y a t i.

UDDHAMSAṬI.

“Citrā manoramā bhūmi na tatth’ u d d h a ṃ s a t e rajo ”
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅguttara III. 69.

U d d h a ṃ s a t e (Sk. u d - d h v a ṃ s), ‘to be covered.’

UNNAṅGALA.

The expression “u n n a ṅ g a l a ṃ karoti” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a ṃ katvā dānam adāsi” (Jāt. II. p. 367 ; III. p. 129 ; IV. p. 355).

U n n a ṅ g a l a ṃ k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ khobheti mahādānaṃ pavattento” (Jāt. IV. p. 176 ; see II. p. 119 ; Ibid. p. 191). Cf. “Tutṭhassa sakala-sarīraṃ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno. . . . u ṇ ṇ a t i u n n a m o k e t u k a m y a t ā c i t t a s s a - i d a ṃ v u c c a t i m ā n a s a ṅ ṇ o j a n a ṃ .” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) vaṭṭaṃ u d a k a ṃ y e n a n i n n a ṃ t e n a g a c c h a t i , & c .” (Sum. p. 154). Khud. Pāth. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā b h ū m i p p a d e s ā o ṇ a m a n t i , o ṇ a t ā u n n a m a n t i ” (Sum. p. 45 ; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne u ṇ ṇ a m e t a v e p a r a ṇ
vā aṇṇāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

U ṇ ṇ a t a (v. l. ukkaḷaṇ), ‘a kind of embossed ornament,’ must be referred to this group.

“U ṇ ṇ a t a ṇ mukha-phullaṇ ca aṇṇadāmanī mekhalā
Puñṇakammābhiniḍḍattā kapparuḅḅhesu lambare”
(Anāgata Vamsa v. 25).

M u k h a p h u l l a = m u k h a p h u l l a k a, is found
in Mahāvyaṭṭatti p. 78.

UNNALA, UNNAḶA.

“UnnaḶā vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12. p. 35.

Un - n a l a means ‘uplifted, insolent,’ and is perhaps connected with a root n a l.

UNNĀDĪ, UNNĀDINĪ.

“Manussā un n ā d i n o hutvā Jetavanam pavisitvā”
(Jāt. II. p. 216).

“Sakalarājasenā un n ā d i n ī ahosi” (Sutta Vibhaṅga I. p. 336).

Un n ā d ī, ‘tumultuous, noisy.’ Cf. Sk. un n ā d a, ‘crying out.’

UPAKACCHAKA.

“Yathā nāma yo keci yodho paṭisattum
u p a k a c c h a k e gahetvā ākaḍḍhitvā khippataram sāmino
upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293;
Sutta Vibhaṅga I. p. 39).

“Sambādho nāma ubho u p a k a c c h a k ā muttakara-
ṇam” (Sutta Vibhaṅga II. p. 260).

U p a k a c c h a k a, ‘the waist, hip, the part below the
girdle.’ Cf. Sk. u p a k a k s h a, ‘reaching to the shoulder.’

UPAKAṆṆA UPAKAṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ u p a k a ṇ -
ṇ a m h i tālessam” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Niākya V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a m, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthiti" (Sum. p. 187).

U p a k ā r ī = Sk. u p a - k ā r i n, 'a benefactor.'

UPAKIṆṆA.

"Rājakaṃ ū p a k i ṇ ṇ a m idaṃ subhaṃ vimānaṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k ṛ ī), 'to cover.'

UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakaṃ vādena ca u p a k k i t a k a vādena ca samudācaranti : bhatako kir' āyasmā Nando u p a k k i t a k o kir' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k ṛ ī, 'to purchase.'

UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavāk ū p a k ū j i t ā Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

UPAKKOSATI.

"Manussā sannipatitvā . . . rājaṅgaṇe u p a k k o - s i m s u" (Jāt. IV. p. 81 ; Ibid. p. 317 ; Sum. p. 281).

UPAKKAMA, UPAKKAMATI.

“Dissanti vejjānaṃ upakkaṃe bhesajja-pānānulepā, tena tesaṃ upakkaṃena rogo paṭini-vattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkaṃa (Sk. upa-kraṃa) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Upakkaṃika (not in Sanskrit) is also found in this sense.

“Upakkaṃikena paṭipīlito akāle maratī” (Mil. pp. 135, 304).

The verb upakkaṃatī (Sk. upa-kraṃ), ‘to attack,’ occurs in Udāna VI. 8.

“Aññaṃaññaṃ pañhi pi upakkaṃanti leddūhi pi upakkaṃanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmim na khaññati tathā otaṛatī” (Jāt. III. p. 433).

Upakkhalatī (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

UPAGAṆHANA, UPAGAṆHĀTĪ.

“Apilāpanalakkhaṇā sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhātī” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahaṇa, ‘meditating.’

Upagaṇhātī (Sk. upa-grah), ‘to take up.’

UPAGHĀTĪ.

“A-parūpaghātī=param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 273.

UPAGŪHATI.

“Ehi taṃ upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhati (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakaṃ upagūhitvā nipajji:” it means, ‘to clasp, embrace.’

UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetuṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsū pacayāti odanena c’ eva kummāsena ca upacito vadḍhito” (Dīgha II. 83; Sum. p. 220).

Upacaya = Sk. upacaya, ‘accumulation, increase.’ For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807:

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ
khiyyati nopacciyati evaṃ so caratī sato.”

UPACCHEDAKA.

(1) Upacchedaka (=upaccheda see Sum. pp. 136, 159) in “jivitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upajīvāmi na pi te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajīvī, upajīvinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍū pajīvī” (Vimāna LXXXIV. 46.)

U p a j ī v a t i (Sk. u p a - j ī v), 'to live by,' 'be supported by.'

UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

UPADĀYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n' a t t h ā y a t h ū ṇ a b a l a v a p a c c a y o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

UPADAMSETI.

"Sādhū hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-
daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a -
d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i. (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . .
v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Samyutta II. 3. 8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upa d h a m s i t ā* in *Puggala* p. 49, read *upadaṃsitā*.

UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upa d a s s e h i” (Mil. p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhā-balaṃ upadassayitum” (Ibid. p. 347; see p. 209).

Upa d a s s e t i (caus. of *upa-driṇ*), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhinhaṃ upa d i s s a r e” (*Sutta Nipāta* I. 7. 25).

They are continually c a u g h t in sinful deeds (Fausböll). *Upa d i s s a t i* (Sk. *upa-driṇyate*), ‘to be manifested, to be found out.’

UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apānetvā hitaṃ upa d a h a t i” (Mil. p. 164; see *Sutta Vibhaṅga* II. p. 149; *Āṅguttara* III. 69. 7. M. P. S. p. 48).

Upa d a h a t i (Sk. *upa-dhā*), ‘to furnish,’ ‘supply.’

UPADDAVATI.

“Ativīya me tumhe upa d d a v e t h ā t i” (Sum. p. 213). Cf. *upa d d u t a*, ‘distressed’ (*Sutta Vibhaṅga* I. p. 283).

Upa d d a v a t i (Sk. *upa-dru*), ‘to annoy, trouble.’

UPANANDHATI, UPANAYHATI.

“So tasmim upa n a n d h i” (*Cullavagga* V. 13. 2; *Sutta Vibhaṅga* II. 83).

“Atha kho so bhikkhu pipāsāya pīlito upa n a n d h a m bhikkhum etad avoca” (Cull. V. 13).

“Upa n a n d h o bhikkhu taṃ bhikkhum etad avoca” (*Sutta Vibhaṅga* II. p. 83-4).

Upa n a n d h a t i = *upa n a d d h a t i* (Sk. *upa-nah*, ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’)

Cf. the use of *upa n a y h a t i* in *Dhammapada* v. 3. Jāt.

III. p. 488 ; Mahāvagga X. 3. 1, p. 349 with upanāho, Puggala II. 1, p. 18 ; upanahī, Thera G. v. 502, p. 52 ; upanayhitatta, upanayhana (Dhammasaṅgaṇi, Puggala pp. 18, 22).

Upaṇayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following :—

“Pūtimacchaṃ kusaggena yo naro upaṇayhati

Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ upaṇayhanam kusaggaṃ viya hoti” (Com. p. 436).

UPANIKKHAMATI.

“Catukkhattum pañcakkhattum viharā upanikkhamim” (Therī G. vv. 37-8, pp. 127-8 ; v. 169, p. 139 ; Jāt. III. p. 244).

Upa-nikkhamati (Sk. upa-nish-kram), 'to go out, depart.'

UPANIKKHEPA.

“Upanikkhepatopi sati uppajjati” (Mil. p. 78).

“Upanikkhittam bhaṇḍam disvā sarati, evaṃ upanikkhepatopi sati uppajjati” (Ibid. p. 80).

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing.'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of upanikkhipati to, 'deposit,' see Sum. p. 125 ; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

UPANIJJHĀYATI.

Childers has upanijjhāyana (see Mil. p. 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at.'

“Yam bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idaṃ saccaṃ ti upaṇiḥḥāyitaṃ tad anariyānaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya suditṭhaṃ ayam ekūpassanā” (Sutta Nipātā III. 12. 33-5; Mahāvagga V. 10. 8, p. 193; Cullavagga X. 14, p. 269; Sutta Vibhaṅga I. p. 118; Mil. p. 124).

UPANIDHI.

“Upaṇidhi nāma upanikkhittaṃ bhaṇḍaṃ” (Sutta Vibhaṅga I. p. 51).

Upaṇidhi (Sk. upaṇidhi), ‘pledge, deposit.’

“Evam eva kho bhante Sakiyāṇi janapadakalyāṇi imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyam pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti” (Udāna III. 2).

Here upaṇidhi = comparison. Cf. the use of upaṇidhāya, ‘compared with.’

UPANIDHĀYA.

Upaṇidhāya is sometimes found in the sense of upādāya (Sum. p. 29), ‘compared with.’

“Pātiyaṃ udakaṃ upaṇidhāya hatthe udakaṃ parittaṃ . . . pe . . . Sinerupādakamahāsamudde udakaṃ upaṇidhāya cakkavāḷamahāsamudde udakaṃ parittanti, iti upari upari udakaṃ upādāya heṭṭhā heṭṭhā udakaṃ parittaṃ hoti, evam eva upari upari guṇe upādāya silaṃ appamattakaṃ oramattakaṃ ti veditabbaṃ” (Sum. p. 59; see p. 283).

See Thera G. v. 496, p. 52; Udāna III. 2=Jāt. II. 93; Aṅguttara III. 70. 20-3.

UPANIBAJJHATI, UPANIBANDHANA.

“Yo yobbane na upanibajjhati kvāci” (Sutta Nipātā I. 12. 12).

Upaṇibajjhati (pass. of upa-ni-bandhati not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

UPANIBBATTĀ.

“Ajjhāyakā tveva dutiyaṃ akkharāṃ upanibbattanti evaṃ . . . brāhmanānaṃ garahavacanaṃ uppannaṃ” (Sum. p. 247).

UPANIVATTATI.

“Ubhayen’ eva so tādi rukkhāṃ va upanivattati” (Sutta Nipātā III. 11. 34).

Upa-ni-vṛit not in Sanskrit), ‘to return.’

UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appamaṃsalohito paṇḍusariro hutvā nikkamanamaggāṃ na passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

UPAPARIKKHĀ.

Childers gives no references for the use of upaparikkhā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16. Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇā upaparikkhā” (Sum. p. 171).

UPAPĀTIKA.

“Sā bhikkhunī-kāle silam rakkhanti gabbhavāsaṃ jigucchitvā upapātika-ttabhāve cittaṃ tṭhapesi || tena carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhāmūle opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state of re-birth’; upapātika, ‘phenomenal.’ See Childers S.V. OPAPĀTIKO.

UPAPĀDITA.

“Dakkheyy-ekapadam . . . khantiyā upapāditam”
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,
p. 94).

Upabbajati = upagacchati (upa-vrij, not in
Sanskrit), ‘to resort to,’ ‘go to.’

UPABHUÑJATI, UPABHOGĪ.

“Phal’assa upabhuñjimha nekavassagaṇe bahū”
(Jāt. III. p. 495).

Upabhuñjati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipāka upa-
bhogino sattā” (Mil. p. 267). For upabhoga see
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

UPAMĀNITA.

“Uppala-sikharopamānite vimale hātaka-sannibhe
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf. Sk. upa-
māna, ‘comparison.’

UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroṭi” (Sum.
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’
‘approach.’

UPARACITA.

“Dārudaṇḍādīhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (upa-rac, not in Sanskrit), ‘formed.’

UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. upariṣṭha), ‘eminent.’

UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammiṇā
manusse uparundhanti pharusupakkamā janā.”
(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaram uparundhimsu” (Jāt. IV. p. 133).

Uparundhati (Sk. upa-rudh), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu
Sūtaṃ āmantayi rājā Sivinaṃ ratthavadḍhano”
(Jāt. IV. p. 408).

Uparūḥha (Sk. upa-ruh), ‘recovered,’ ‘restored’?

UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope viheṭhenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakasu . . . udakam āsiñci” (Jāt. II. p. 345).

“Imasmiṃ uyyāne tāva etāni uparopakavirūhanatthānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā c’eva pasādhanā
Upabhogaparibhogā ca sabbe tatth’ upalambare”
(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLETI, UPALĀLETI.

“Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l. upalālentā) vicarimsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘to boast of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALEPA.

“Appossukkhassa bhadraṣṣaṇaṃ pāpaṃ upalimpati” (Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ paraṃ
saro diddho kalāpaṃ va alittam upalimpati
Upalepa bhayā dhīro n’ eva pāpasakhā siyā”
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalitta, ‘not cleaving to’ (Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

UPAVANA.

“Kānanam . . . sutthū ropitaṃ . . . upavanam viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū pa v ā d i n o
tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”

(Saṃyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhiḡandhake
avijjaṃ dālayissāmi nisinno nagamuddhani”

(Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97;
see Dīgha V. 27; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow
softly.’

UPAVĀHANA.

“Saṅghāti-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’
‘washing away.’

UPAVIJAÑÑĀ.

“Upavijaññā gacchanti addasāhaṃ patim matam pan-
the” (Therī G. v. 218, p. 144; Com. p. 197; see Dātha
Vaṃsa III. 38).

“Tena kho pana samayena aññatarassa paribbājakassa
daharā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”
(Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),
‘about to bring forth a child.’

UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o
siyā . . . jāyeyya sadda te?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a
lute.’

UPAVHAYATI.

“Yaññupanīto tam u p a v h a y e t h a
kālena so juhati dakkhiṇeyyo ti”

(Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'
 There is a various reading upavuhayetha =
 upavuhyetha? from upa-vah, 'to bring near.'

UPASAÑKAMATI.

Upasañkamati is sometimes used for upak-
 kamati, 'to attend on as a physician, to treat.' See
 Mil. pp. 169, 233, 353; Sum. p. 7.

UPASAMHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"
 (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt.
 II. pp. 134, 172).

Upasamhita (pp. of upa-sa-n-dhā), 'accompanied
 by,' 'connected with.'

UPASSUSSETI.

"Kiñ ca me pahittassa lohitam n' upasussaye"
 (Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

UPASOBHATI, UPASOBHETI.

"Kapi va silbacammena na so ten' upasobhati"
 (Thera G. v. 1080, p. 96).

"Nāriganā candana sārāḷittā

Ubhato vimānaṃ upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-çubh), 'to appear fine.'

UPĀTIPANNA.

"Ye ve na taṇhāsu upātīpannā vitareyya oghaṃ
 amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātīpanna (upātīpaḍ, not in Sanskrit), 'lost.'

UPĀTIVATTA.

"Jātimaraṇaṃ upātīvattā" (Sutta Nipāta III.
 6. 11).

"Devā musāvādam upātīvatto" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

UPĀDINNA, UPĀDINNAKA.

"Atthi rūpaṃ u p ā d i ṇ ṇ a ṇ" (Dhammasaṅgaṇi 585).

"Ajjhattarūpe 'ti ajjhataṃ u p ā d i ṇ ṇ a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i ṇ ṇ a k a ṇ muñcitvā u p ā d i ṇ ṇ a k a ṇ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i ṇ ṇ a, from u p a - d ā, 'assumed,' 'undertaken.'

UPĀRAMBHA.

Childers cites this word from the Abhidhānaṃ with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

UPAHIMSATI.

"Te pi 'ham u p a h i ṇ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṇ s a t i (Sk. u p a - h i ṇ s), 'to inquire, hurt.'

UPPIḌA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṇ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḍ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

UPOCITA.

"Mahāsayanamu p o c i t a = sirisayanamu p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

UBBATTETI.

Childers has no instances of *u b b a t t e t i* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *u d - v ṛ i t*, 'to swell, rise.'

"Gaṅgāsotaṃ *u b b a t t e t v ā*" (Jāt. III. p. 361).

"Samuddaṃ *u b b a t t e t v ā*" (Ibid. IV. p. 161-2).

UBBANDHA.

"Varam me *i d h a ' u b b a n d h a ṃ y a ñ c a h i n a ṃ p u n ' ā - c a r e*

dālhapāsaṃ karitvāna rukkhasākhāya bandhiya"

(Therī G. v. 80, p. 131).

U b b a n d h a (Sk. *u d - b a n d h a*), 'hanging oneself.'

UBBAHA.

"Sukhumaṃ *s a l l a ṃ d u r - u b b a h a ṃ*" (Thera G. v. 124).

Dur-u b b a h a 'hard to draw out,' from *u d - v ṛ i h*, 'to draw out.' Cf. *u d a b b a h a t i*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *u d a b b a h i*).

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*U b b i g g o u t r a s t o s a ṃ v i g g o*" (Mil. p. 23).

U b b i g g a - h a d a y a (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Niccaṃ u b b e g i n o k ā k ā v a ṇ k ā p ā p e n a k a m m u n ā l a d d h o p i ṇ ḍ o n a p i ṇ e t i*" (Ibid. p. 313; v. 133).

The Com. explains *u b b e g i n o* by *u b b e g a v a n t o*.

U b b i g g o=Sk. *u d - v i g n a*; *u b b e g a v ā* and *u b - b e g i* are formed from *u d - v e g a*, 'distress.'

"*Paṛitassanā t i u b b i j j a n ā p h a n d a n ā*" (Sum. p. 111).

U b b i j j a n ā, 'agitation.'

For *u b b e j i t ā* (Cf. Sk. *u d - v e j i t a*), see Puggala IV. 13.

UBBISATI.

“Tassāsanne eko paccantagāmako kadaci vasati kadāci ubbisati Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76).

Ubbisati (Sk. u d - v a s), ‘to live away’

UBBHATA, UBBHĀRA.

“Kathaṇ ca bhikkhave ubbhataṃ hoti kaṭhinam ? Atth’ imā . . . mātikā kaṭhinassa ubbhārāya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. u d - d h ṛ i), ‘suspended.’

Ubbhāra = uddhāra (Sk. u d - d h ā r a), ‘suspension.’ Cf. ubbhaṃ = uddhaṃ.

For uddhāra, ‘debt,’ see Jāt. II. p. 341.

UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78 ; Sum. p. 218).

Ubbhida (Sk. u d - b h i d a), ‘breaking or bursting forth.’

For ubbhida, ‘kitchen salt,’ see Mhv. II. 8. 1.

UBBILLĀVITA.*

Under the article, “Ubbillāpita”† (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, ‘state of being puffed up,’ p pass-

* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10 ; Brahmajāla Sutta p. 9, ed. Grimbolt, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the Brahmajāla Sutta, "*Ubbillāvinobhāvo ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adbhivacanaṃ*" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ubbilla*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ubbilla*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *aubbilya*, 'elation,' in Divyāvadāna, p. 82, l. 30, and a variant *audvilya* in Saddharmapūṇḍarikā (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (Pāli Gram., p. 12) derives *ubbilla* from "*udvela* in *ubbilla bhāva*, 'lengthiness.'" (Saddhammopāyana v. 167 p. 36). But *ubbilla bhāva* does not mean 'lengthiness,' but 'elation' (see Sum. p. 122). The form *ubbilla* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ubbilla*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (=upplavati, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

palu in Pāli) with *ut*; but *uppilavati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya uduke uppilaveyyāti"; "Kummo uduke uppilavanto" (*Ibid.* p. 370). "Uduke-piṭṭhe lābu-katāhaṃ viya appakena pi uppilavanti" (*Sumaṅgalā* p. 256, l. 8). In *Jāt.* III. p. 485, *upplavamaṇa* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants).* In an amusing story in the *Jātaka*, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor :

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinnā na uppilavanti."

The *Gāthā* has

"Dhorayha-sīlī ca kulamhi jāto
na majjati aggarasam pivitvāti."

Here *uppilavati* = *majjati*, 'to be elated, buoyant'; the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in *Jāt.* IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dipam imam uḷāram"
(Cf. *uplāvita* *Mah.* 230).

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt.* I. pp. 212, 238; III. 301; *Sutta Nipāta*, I. 4. 7, p. 14; *Mahāv.* X. 4. 5; *Sutta V.* II., p. 15. The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf. Pāli *vanibbaka* = Sk. *vanīpaka*. The doubling

* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*parivasāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*.

In Udāna IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (v.l. *ubbilāva*, *uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitak-kārā cittassa uppilāpita -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained ; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbila* just as *an-avaya*=Sk. *an-avayava* and *appatissa*=Sk. *appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (Sutta Nipāta V. 18. 22, p. 208), *niplāvete*=*viplāveti* (Jāt. I. p. 326) and *sam-uppilavati* (Sutta Nipāta III. 10. 14).

Dr. Trenckner thinks that the Sk. *ud-vell* is against the etymology here proposed. Pāli, however, has *vel-lita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

UMMASATI, UMMASANĀ.

“*Ummasana nāma uddham uccāranā*” (Sutta Vibhaṅga I. p. 121).

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (Ibid. I. p. 121).

Ummasati (*un + mriṣ*), ‘to rub up against.’

UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummuja-nimujjam karonti*” (Jāt. IV. p. 139. See Udāna I. 9; Aṅguttara III. 60. 4).

For u m m u j j a n a see Sum. p. 115, and u m m u j j a t i Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

U m m u j j a (u n - m a j j a), 'emerging.'

U m m u j j a n a (Sk. u n - m a j j a n a), 'emerging.'

U m m u j j a t i (Sk. u n - m a j j a t i), 'to emerge.'

UMMI, UMI.

Childers gives no references to any text for the use of u m m i, ū m i, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"Api n utaṃ . . . udakaṃ . . . ū m i jātaṃ hoti" (Mil. p. 260).

The pl. ūmiyo occurs in Jāt II. p. 216.

URŪḤHAVĀ.

"Sataṃ hemavatā nāgā isādantā u r ū ḥ h a v ā" (Vimāna XX. 9).

U r ū ḥ h a v ā (u d - r u ḍ h a v ā not in Sanskrit), 'large,' 'immense.'

ULLAṄGHANA, ULLAṄGHETI.

"Ullaṅghana-samattha," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. u l l a ṅ g h a n ā = 'passing over or across'?

"U l l a ṅ g h a n ā n āma uddham uccāranā" (Sutta Vibhaṅga I. p. 121).

"Itthi ca hoti, itthisaṇṇī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti u l l a ṅ g h e t i . . . āpatti saṅghādisesassa" (Sutta Vibhaṅga I. p. 121).

U l l a ṅ g h e t i (Sk. u l - l a ṅ g h), 'to pass across.'

ULLAPANA.

"Ūhasanam pi sannipāto u l l a p a n a m pi sannipāto" (Mil. p. 127).

"Ummādana u l l a p a n ā kāmā cittapamāthino" (Therī G. v. 357).

For ullapana, 'laying claim to,' see Sutta Vibhaṅga I. p. 101.

Ullapana (ud-lapana), 'calling out.'

ULLIKHANA, ULLIKHITA.

"Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ" (Therī G. Com. p. 212).

"Upaḍḍh ullikhitehi kesehi" (Udāna III. 2).

Ullikhana, 'cutting.' Ullikhita (Sk. ul-likh), 'cut.'

In Mahāvagga VII. 1. 5, ullikhita = marked.

ULLOLA.

"Janapado ullola bhavissati" (Jāt. IV. p. 476; see p. 306).

Ullola, 'agitated, disturbed,' from ud-luḍ.

For ullola, 'wave,' see Jāt. III. p. 228.

ULLOKAKA, ULLOKETI.

"Puthusatthārānaṃ mukh ullokakā ti puthujjanā" (Sum. p. 59).

"Sāmino tuṭṭha-paḥaṭṭhaṃ mukhaṃ ullokaya māno vicaratīti mukh ullokako" (Ibid. p. 168).

"Sabbe Bhagavantaṃ eva ullokaya mānā nisidḍimsu" (Ibid. p. 153; Mil. p. 398; Jāt. I. 253; II. 221; see Saṃyutta XI. 1. 3; Cull. VII. 3. 8).

For ullokita (sb.) see Sum. p. 193.

UYYODHIKA.

"Uyyodhikan ti yattha sampahāro diyati" (Dīgha I. 1. 14; Sum. p. 85; Sutta Vibhaṅga II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see Saṃyutta III. 1. 9; Puggala p. 56; Aṅguttara III. 99. 7.

USUMĀ, USMĀ.

"Usmā-tṭhānā apakkamma tasu tāsū rukkhacchāyāsu nisidḍimsu" (Sum. p. 310).

“Dve tvayo pallāṅke u s u m ā ṁ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

USSAṆKĪ.

“Bhūto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṁ pāvīsi ” (Sum. p. 135).

“Bhūto ubbiggo u s s a ṇ k ī . . . vihāsiṁ ” (Udāna II. 10).

U s s a ṇ k ī (u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

USSAKKATI.

“Mahāsamudde udakaṁ . . . u s s a k k i t v ā velāya paharāti ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṁ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t ī t i ” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 183 u s s a d a means ‘a bump or swelling.’ “Gohanu-kena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍalī

Mālābhārī haricandan u s s a d o ”

(Dh. p. 95 = Jāt. IV. p. 60 = 83. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-
ṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī
candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussaḍa* = *uccḥādana* is replaced by another term. Cf. “*Alaṅkāṭā suvasanā mālinī candanokkhitā*” (Therī G. v. 145).

Okkhita = *okkhita*, from Sk. *okh*, ‘to adorn.’

“*Alaṅkāṭā candana-sāra-vositā*” (V. *Vimāna* LXIV. 15, 16).

“*Pīṭacandanalittāṅga*” (Ibid. XLVII. 1).

“*Nārigaṇā candana-sāra-littā*” (Ibid. LII. 6, 8).

The expression *sattussaḍa*, ‘having the seven protuberances’ (*Mahapadhāna Sutta*), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see *Man. Buddhism* p. 382, 2nd ed.). This term occurs in *Mahāvvyatpatti*, p. 6.

But *sattussaḍa* in *Dīgha* III. 1. 1 is explained as follows: “*Sattussaḍan ti sattehi ussaḍaṃ, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇaṇ cāti attho*” (*Sum.* p. 245). Here *ussaḍa* = crowd, multitude. In *Jāt.* IV. p. 309 we have *catussaḍaṃ*. “*Catussaḍaṃ gāmaṇaṃ samiddhaṃ dinnam hi so bhuñjatu Vāsavena.*” The Com. has the following explanation: “*Catussaḍan ti ākiṇṇamanussatāya manussehi pahūtadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ catussadasaṃannāgatan ti attho.*”

There is a metaphorical use of the word *ussaḍa* in the sense of ‘desire’ or ‘conceit.’

“*Tam ahaṃ brūmi brāhmaṇaṃ*

.

silavantam an-ussaḍaṃ”

(*Sutta Nipāta* III. 9. 31).

Ibid IV. 14. 6; *Udāna* I. 4 = *Mahāvagga* I. 2. 3 = *Sutta Nipāta* IV. 3. 4:—

“*Yass’ ussaḍā n’ atthi kubiñci loke,*” for whom there are no desires anywhere in the world (*Fausböll*). Oldenberg translates ‘whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dhp. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

"Ko majjhe saṁsīdo, ko thale *ussādo* (v. l. *ussāro*)" (Sum. p. 122).

Ussāda = 'throwing-up on.' Cf. Sk. *ut-sāda* k a .

"Yathā . . . mahāsamuddo na matena kuṇapena saṁvasati, yaṁ hoti mahāsamudde matam kuṇapam tam khippam eva tīram upaneti thalam vā *ussādeti*" (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *ussāreti* (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. *ussāraṇa*-bhaya (Jāt. I. p. 419).

"Idh' ekacco yodhajīvo sahati rajaggam . . . api ca kho *ussādanam* yeva sutvā saṁsīdati . . ." (Puggala V. 3).

Ussādana (Sk. *ut-sādana*), 'rout, defeat'?

Ussādeti (Sk. *ut-sādayati*), 'to cause to rise up on,' 'to throw on.'

USSUSSATI.

"*Ussu'ssati anāhāro*" (Sutta Nipāta V. 1. 10).

Ussussati (Sk. *ucchush*), 'to be dried up.'

ŪHANA.

"*Ūhana* - lakkhaṇo kho . . . manasikāro, chedana-lakkhaṇo paññāti" (Mil. p. 32).

Ūhana = Sk. *ūhana*, 'synthesis' as opposed to *chedana*, 'analysis.'

ŪHASATI, ŪHASANA.

"*Ūhasanam* pi sannipāto ullapanam pi sannipāto" (Mil. p. 127).

Ūhasati (= *ud-has*), not in Sanskrit, 'to laugh.'

ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

EKATTA.

Childers gives ekatta, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, ekatta-nirataṃ hi me" (Thera G. v. 49, p. 8). See Mil. p. 162.

EKĀGĀRIKĀ.

"Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ" (Sum. p. 159).

See *Āṅuttara* III. 50; 151. 2; *Puggala* p. 55.

ERETI.

"Lahuko vata me kāyo phuṭṭho ca pītisukhena vipulena tūlam iva eritaṃ mālutena pilavati va me kāyo"

(Thera G. v. 104; see v. 754).

Vāterita (*Vimāna* XXXIX. 4), hadayerita (*Ibid.* LXIV. 20. 22).

"Na ukkhiṇe no ca parikkhiṇe pare, na okkhiṇe pāragataṃ na eraye" (Thera G. v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi
ereti ce naṃ upaneti tīraṃ"

(*Jāt.* IV. p. 478).

"Khippam giraṃ eraya vaggu vaggum haṃso va paggayha sanikaṃ nikūjaṃ" (Thera G. v. 1270).

Ereti (Sk. erayati), 'to move, raise, raise the voice, utter.'

EḶAKA.

"So na eḷaka-m-antaraṃ [paṭigaṇhāti]" (*Āṅuttara* III. 151. 2; *Puggala* p. 155; *Sihanāda Sutta*, *Dīgha* VIII.).

Eḷaka is explained in the Commentary by ummāra, 'threshold.' It is evidently the same word in the first

term of the compound “eḷaḷa - pādaka-piṭṭha” (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as ‘a chair raised on a pedestal.’ The translation throws no light on the meaning of eḷaḷa. Buddhaghosa has the following note: “Eḷaḷa-pādaka-piṭṭhaṃ nāma dāru-paṭṭikāya upari pāde ṭhapetvā bhojana-phalakam viya katapiṭṭhaṃ vuccati.” The chair (piṭṭha) stood on a low projecting platform of wood or stone (eḷaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaḷa in the sense of ‘threshold’ was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḷuka, ‘a wall, tomb,’ originally a stone slab?

OKAḍḍHATI.

“Taṃ maṃ tato sattavāho ussannāya vipullāya vaḍḍhiyā
Okaḍḍhati vilapantim acchinditvā kulagharassa”
(Therī G. v. 444).

Okaḍḍhati (Sk. aḷa - kṛish), ‘to drag along.’

OKAPPETI.

“Aparam pi bhante uttarim kāraṇaṃ brūhi yenāhaṃ
kāraṇena okappeyyanti” (Mil. p. 150).

“Tasmā tassa balavato . . . oṇamanaṇa sadevako loko
oṇamissati okappessati . . .” (Ibid. p. 234).

“Tīhi ākārehi diṭṭhe vematiko diṭṭhaṃ n’ okkappeti
ditthaṃ nassarati” (Sutta Vibhaṅga II. p. 4).

“Acira-pabbajitassa hi kathā okappanīyā na hoti”
(Sum. p. 143).

Okkappeti (Sk. aḷa - kṛip), ‘to consider as possible,’
‘to be fit.’

Okappanā, in Dhammasaṅgaṇi p. 12, is given as one
of the synonyms of saddhā.

OKIRINĪ, OKILINĪ.

“Idhāhaṃ . . . addasaṃ itthim upakkam okiliniṃ,

o k i r i n i m . . . s ā i s s ā p a k a t ā s a p a t t i m a ṅ g ā r a k a ṭ ā h e n a
o k i r i ” (Sutta Vibhaṅga I. p. 107).

Here u p a k k a or u p p a k k a = baked. Does o k i l i n ī
(= [o] kilinnakasarīrā) mean ‘dried up,’ and o k i r i n ī
(= a ṅ g ā r a p a r i k i ṇ ṇ ā), ‘sooty,’ ‘begrimed with soot.’

OKKANTATI.

“ Issassa upakkhandhamhā o k k a c c a c a t u r a ṅ g u l a m
tena nemim pariharesi . . . ” (Jāt. IV. p. 210).
O k k a c c ā - t i o k k a n t i t v ā (Com.).
O k k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut off’

OKKANTI, OKKAMANA.

“ Bodhisattassa gabbh’ o k k a n t i y ā ” (Sum. p. 130).
“ Mātu-kucchim o k k a m a n e ” (Ibid. p. 145).
O k k a n t i (= Sk. a v a k ṛ ā n t i), ‘descent.’
Gabbh’ o k k a n t i = entrance into the womb.
O k k a m a n a (= a v a - k r a m a n a), ‘descent.’

OKASSETI.

“ Tato sucim gahetvāna vaṭṭim o k a s s a y ā m ’ a h a m ”
(Therī G. 116, p. 135).

“ Yadi bhante Nāgasena Tathāgatassa tā upamā aññatā,
tena hi Buddho asabbaññū; yadi ñātā, tena hi o k a s s a
pasayha vīmamsāpekho paṇāmesi, tena hi tassa akāruñ-
ñatā sambhavati ” (Mil. p. 210).

“ Sutaṃ me taṃ bhante vajjī yā kulitthiyo kulakumā-
riyo tā na o k k a s s a pasayha vāsenti ” (M. P. S. p. 3).

O k a s s e t i (Sk. a v a - k ṛ i s h), ‘to drag out or away,’
‘draw away.’

OGAṆA.

“ Migaluddo mahārājā Pañcālānaṃ rathesabho

Nikkhanto saha senāya o g a ṇ o v a n a m ā g a m ā ”

(Jāt. IV. p. 432).

O g a ṇ a = a v a g a ṇ a (Sk. o g a ṇ a), ‘without a re-
tinue.’ Cf. o p a t t a = nippatta = leafless (Jāt. III. p. 495).

OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadham” (Thera G. v. 168, p. 22). For antogadha see Sum. p. 59.

OGAMANA.

“Ogamanañ ti atthaṅgamaṇaṃ” (Dīgha I. 1. 25 ; Sum. p. 95).

Ogamana = Sk. ava-gamana, ‘setting.’

OGGATA.

“An-oggata smim suriyasmim tato cittaṃ vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadaṃ ocaritā āgacchanti||tehi paṭhamam ocinṇam ahaṃ pacchā osāpayissāmi” (Saṃyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti- tehi paṭhamam otiṇṇam, ahaṃ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows :

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by heṭṭhā-carakā and carapurisā; ocaritva by vīmaṃsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note :

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttaṃ hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, a v a c a r a k a = footman, runner; o c a r a t i (Sk. a v a - c a r, 'to go down towards'), 'to visit.'

OCINĀTI.

Nānāratana-m-o c i t a (Jāt. IV. p. 135) dum-o c i t a (Ibid. p. 156).

O c i t a (Sk. a v a - c i t a) = sañcita, 'filled.'

"... Acchāya atibharitāya

amataghaṭikāyaṃ dhammakatamatto, katapadaṃ jhānānī
o c e t u ṃ" (Thera G. v. 199).

O c e t i (Sk. u p a - c i) = u p a c e t i = bhāveti, 'to cultivate.'

OṬṬHI-VYĀDHI.

"Tadā tassa rañño eka oṭṭhivvyādhi... mahabalā ahosi."

Oṭṭhivvyādhi is a female elephant. Does it mean 'lip [trunk] striker'? (Jāt. III. 385-7).

OṆI.

"Oṇi-rakkha nāma āhatam bhaṇḍam gopento" (Sutta Vibhaṅga I. p. 53).

"Oṇim rakkhatīti oṇirakkho yo parena attano vasanaṭṭhāne āhatam (MS. āhatam) bhaṇḍam idaṃ tāva bhante muhuttam oloketha yāva ahaṃ idaṃ nāma kiccamaṃ katvā āgacchāmīti vutte rakkhati" (Buddhaghosa).

Oṇi (a v a ṇ i?) must here signify 'treasure, property.'

OṆOJETI.

"Sovaṇṇena bhiṅkārena udakam oṇojetvā" (Mil. p. 236; see Mahāvagga I. 22. 18).

"Oṇojetha āvuso saṅghassa cīvaram" (Sutta Vibhaṅga I. p. 265); see Dīpavaṃsa XIII. 29, and cf. oṇo j a n a (Cullavagga II. 1. 1). Oṇoja (Cull. p. 37).

Oṇo j e t i (Sk. ā v a n e j a y a t i), 'to dedicate,' 'consecrate.'

OTAPPATI, OTĀPETI.

"Pāniyaṃ o t a p p a t i" (Cullavagga VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘ to heat, warm.’

OTALLAKA.

“ Kuto nu āgacchasi rummavāsi
O t a l l a k o paṃsupisācāko va ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”
(Com.).

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a - t ā r a ṇ a, ‘ the ends or border of a garment.’

OTTAPATI, OTTAPPETI.

“ Yaṃ na o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i
pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā idaṃ
vuccati an-o t t a p p a ṃ ” (Puggala II. 5).

“ Athāyaṃ itarā pajā puññābhāgā ti me mano
saṅkhātum no pi sakkomi musāvādassa o t t a p p e t i ”
(Saṃyutta VI. 2. 3).

O t t a p a t i = a v a t a p p a t i for a p a t a p p a t i
(Sk. a p a - t r a p), ‘ to be ashamed.’

The N. Buddhist form for o t t a p p a is a p a t t r ā p y a
(Mahāvyaṭpatti p. 32).

ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n i ” (Cariyā
Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta
Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which
we find the following note (p. 140), “ o d a p a t t a k i n ī
nāma udaka-pattam āmasitvā vāseti.”

O d a p a t t i k i y ā = ‘ water-bowl-carrier.’

ODAGYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one
of the synonyms of piti.

O d a g y a = a u d a g r y a , ' elation ' (not in Sanskrit)
from u d a g r a .

ODANIKA.

"O d a n i k a - g h a r a - v ī t h i " (Jāt. III. 49).

O d a n i k a , ' a cook.'

ODARIKA.

"Hitvā gihitvaṃ anavositatto mukhanaṅgalī o d a r i k o
kusito" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho o d a r i k o" (Mil. p. 357-8).
Cf. o d a r a in Dhammapada p. 96.

O d a r i k a (Sk. a n d a r i k a), ' gluttonous.'

ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā o ṇ a m a n t i , o ṇ a t ā unna-
mati" (Sum. p. 45).

"So so muñcāti pupphāni o n a m i t v ā dumuttamo"
(Vimāna XXXIX. 3).

"Siho jīvitapariyādāne pi na kassaci oṇamati" (Mil.
p. 400). Cf. a n - o ṇ a m i - d a ṇ ḍ a j ā t a (Mil. p. 238).

O n a m a t i (Sk. a v a - n a m), ' to bend, stoop.'

ONAYHIYATI, ONĀHA.

"Jālena ca o n a h i y ā n ā
tattha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

O n a y h i y a t i (Sk. a v a - n a h), ' to cover.'

O n ā h a and p a r i y o n ā h a are given in the Dham-
masaṅgaṇi 205, as synonyms of middha, ' sloth.'

OPATATI.

"Yathā kalandako paṭisattumhi o p a t a n t e
. . . . naṅguṭṭhalakuṭena paṭisattum paṭibāhati" (Mil.
pp. 368, 396).

"Yadā kilesā o p a t a n t i " (Ibid. p. 368).

For o p ā t e t i see Sutta Vibhaṅga II. p. 15.

O p a t a t i (Sk. a v a - p a t), ' to fall down.'

OPĀTA.

“Op ā t a m khananti” (Jāt. I. p. 143).

Op ā t a (Sk. a v a - p ā t a), ‘hole, pit.’

OPĀNA.

Op ā n a - b h ū t a (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

Op ā n a (Sk. a v a - p ā n a), ‘a pond or pool for watering.’

OPILĀPETI.

“Taṃ payāsaṃ . . . usake op il ā p e h ī ti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.

Op il ā p e ti, the caus. of a v a - p l u, ‘to keep under,’ ‘to sink.’

. OPUNĀCHETI.

“Bhumiṃ ca catujātiya gandhehi o p u ṇ c h e t v ā dhaje bandhiṃsu” (Jāt. IV. p. 377-8).

Op u ṇ c h e ti (a v a - p r o ṇ c h, not in Sanskrit), ‘to cleanse.’

OPUTA.

“Puthū pañcāhi nīvaraṇehi āvutā nivutā o p u t ā patiechannā paṭikujjitā ti puthujjanā” (Sum. p. 59).

Op u t a = o v u t a (Sk. a p a - v ṛ i), ‘obstructed.’

“Etthāyaṃ jano āvaṭō nivuto o v u t o pihito pariyaṇaddho” (Mil. p. 161).

O v a ṭ a, another form of the word, occurs in (an- o v a ṭ a) Sutta Vibhaṅga II. p. 52.

OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masīṃ karitvā mahāvāte v ā o p u n e y y a” (Aṅguttara III. 33. 2).

“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ o p u n ā p e y y a” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbhaṃ opunāpetvā atiharāpetabbhaṃ” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

OMATTHA.

“Sattiyā viya omatttho dayhamāne va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Saṃyutta I. 3. 1; II. 2. 6 = Thera G. v. 39).

Omatttha = omatta (Sk. ava-mrīṣh), ‘struck.’

OMADDATI.

“Omadda khippaṃ palighaṃ esikāni ca abbahā” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

Omaddati (Sk. ava-mṛid), ‘to crush,’ ‘press down.’

ORABBIKA.

“Orabbhiko vā urabbhaghātaḥ” (Aṅguttara III. 99. 7; see Puggala p. 56; Therī G. v. 242, p. 146 [the Com. p. 199, explains orabbhika by orabbhaghātika]; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“Orundhiya naṃ pari rakkhissāmi” (Jāt. IV. p. 480). Orundhiya = orundhitvā (Com.).

Oruddha (Therī G. vv. 445, 453).

Orundhati (Sk. ava-rudh), ‘to restrain.’

ORAMATI.

Childers has no notice of oramati, the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhuṃ . . . so āṇāpetvā vippaṭisārī

sāveti mā avaharīti, so suṭṭhūti ora mati, ubhinnaṃ anāpatti.”

But in Mil. p. 361 ora mati seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunītvā nandati ora mati evāhaṃ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 ora mati is used in the sense of ‘to strive’ :—

“Ora mā ma na pārema” = we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “Vik k a m ā m i na pāremi.”

We see that ora mā ma = vik k a m ā m a , ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ sahiḡāmī dosotti v a v a s i d ā b i na p ā r e m i nīvedidum.”

Can ora mā ma be an error for osāyema from a v a - s ā ? See note on OSĀPETI.

OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ ola g g e t v ā assamaṃ pavisitvā” (Saṃyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta āṇidvāre va hatthinam” (Thera G. v. 355).

“Tvam ola g g o na gacchasi” (Ibid. v. 356).

Ola g g e t i (caus. of a v a - l a g), ‘to attach,’ ‘fasten;’ ola g g a = Sk. a v a - l a g n a ; for olugga see Sum. p. 41.

OLAṄGHANĀ, OLAṄGHETI.

“Ola ṇ g h a n ā nāma heṭṭhā onamanā” (Sutta Vi-bhaṅga I. p. 121).

Ola ṇ g h a n ā (not in Sanskrit), ‘passing under.’

For ola ṇ g h e t i see extract quoted in ULLAṄGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasankami” (Thera G. v. 169).

“Bahūvatasamādānā aḍḍham sīsassa olikhim” (Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇi 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olīna = impeded? Cf. Sk. avalīna, ‘sticking to.’

OLUBBHA.

“Piṇḍapātamaṃ caritvāna daṇḍamaṃ olubbha dubbalā” (Therī G. v. 17, p. 125).

“Daṇḍamaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with ava-lamb, looks as if it were derived from avalabh (not in Sanskrit).

OVAṬṬIKĀ.

“Sakkā hoti hatthena pi dvihi pi aṅgulihi [udakam] gahetum ovaṭṭikāya maṃ pi kātum?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovaṭṭikāya katvā” (Jāt. III. p. 282).

“Bodhisatto ovaṭṭikato sūcinālikamaṃ nīharitvā adāsi” (Ibid. p. 285).

Here ovaṭṭikā seems to be a kind of ‘bag.’

There is an ovaṭṭikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovaṭṭikāmaṃ dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovaṭṭiyā (Mahāvagga VII. 1. 5) = ovattikā.

There is also the form *ovaddheyya* or *ovattheyya* = turned back.

All these seem to point to Sk. *apa-vṛit*.

OVAMATI.

“Atha kho udapāno sabbam taṃ tiṇaṃ ca bhusaṇi ca mukhato ovamitvā acchassa udakassa yāva mukhato pūrito vissandanto maññe atthāsi” (Udāna VII. 8).

Ovamatī (*ava-vam*, not in Sanskrit), ‘to throw up.’

OVARIYATI.

“Kiṃ te aparādhitaṃ mayā yam maṃ ovariya-māna titthasi” (Therī G. v. 367-8).

Ovariya pass. of *apa-vṛi*, ‘to avoid’?

OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram vane

Isippayātamhi pathe vajantaṃ ovassate”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi ovassati” (Mil. p. 223-4).

“Viharassa kuḍḍo ovassati” (Cull. VI. 3. 4; see V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

Ovassati (*ava-vṛish* not in Sanskrit), ‘to rain down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see Mahāvagga VIII. 15. 2, p. 291).

OSSAJATI, OSSAJJATI.

“Kuto samutthāya mano vitakkā
kumārakā dhamkam iv’ ossajanti”

(Saṃyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"*Hadaye ossajāmi*" = "*hadaye vissajjemi*" (Jāt. IV. p. 260).

"*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusaṅkhāre mahābhūmicālo ahosi*" (M. P. S. p. 26).

"*Yadā Tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati tadāyaṃ paṭhavī kampati*" (Ibid. p. 27). See Thera G. 321.

"*Ossaṭṭha kāyo urago caratu*" (Jāt. IV. pp. 460, 461).

Ossaṭṭha = *nissatṭha* (Com.).

Cf. *āyusaṅkhāro ssajjana* (Sum. p. 130).

OSAṆHETI.

"*Akkhīni añjctvā kese osaṇhetvā*" (Jāt. IV. p. 219).

"*Bhikkhū kocchena kese osaṇhenti*" (Cullavagga V. 2. 3).

Osaṇheti (ava - ślakṣhṇayati not in Sanskrit), 'to comb out,' 'to smooth.' Cf. Hindu *uñchā*, 'to comb the hair.'

OSĀPETI, OSETI.

"*Majjhe gahetvā ubhato osāpeti, ubhato koṭṭisu gahetvā majjhe osāpeti*" (Jāt. I. 25).

"*Ete bhante mama purisā carā occarakā janapadam ocaritvā āgacchanti tehi paṭhamam ocinṇam aham pacchā osāpayissāmi*" (Saṃyutta III. 2. 2 = Udāna VI. 2. See extract and notes under OCARAKA and ORAMATI).

Here *osāpeti* = *ṭhapeti*, from *ava - sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *osāpeti* we find *oseti* (see Saṃyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of 'to put, place,' for which we find the v. l. *opeti*.

"*Kheḷam sarīre osi* (text *opi*)" (Jāt. IV. p. 457).

OHANATI.

“Indakhilam o h a c c a-m-anejā
te caranti suddhā vimalā”

(Samyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as
a v a h ṛ i t y a.

KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho dandaparāyanā
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o
devalokūpapattī ca kittī ca idha jīvite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a, ‘an unlucky throw.’

KAṬAGGAHA.

“Na c’ eva bhogā tathārūpāna ca puññāni kubbanti
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.
202, 252.

KAṬUKUṆCAKA.*

K u t u k u ṇ c a k a occurs in the following passage from
the Divyāvadāna, p. 8, l. 3:

“Ā k r o ṣ a k ā r o s h a k ā vayam matsarīnaḥ k u t u k u ṇ -
c a k ā vayam

dānam ca na dattam anv api yena vayam piṭṭilokam
āgataḥ.”

On p. 302, l. 3, of the same work the word recurs:

* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihitaparish-kārās.”*

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t - k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a, ‘remorseful.’ Childers, however, refers the well-known k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes appears under the form k u k u c c a, as if from k u - k r i t y a; and, in *Āṅuttara Nikāya* IV. 196, we find a k u k - k u c c a k a j ā t a, in the sense of ‘well-formed,’ applied to a tree. It is possible that k u k k u c c a, ‘remorse,’ has a different origin, and may be derived from k ū t + k r i t y a (Cf. Sk. k ū t, ‘to sorrow’). But, be this as it may, k u k - k u c c a is never used in Pāli texts along with m a c c h a r ī, m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c. In the passages quoted above, k u t u k u ñ c a k a has not the sense of ‘remorseful.’

The metre of the verse quoted from p. 8 of the *Divyāvadāna* would seem to show that the reading k u t u k u ñ - c a k ā is to be preferred to that of k u t k u ñ c a k ā. If, then, this term does not bear the meaning, ‘remorseful,’ what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers’s dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that ā k r o ṣ a k ā and r o s h a k ā correspond to Pāli ā k k o s a k ā and r o s a k ā, which are usually found together (see *Samyutta-Nikāya* III. 3. 1, p. 96; *Sutta Nipāta*, p. 24) in connection with m a c c h a r ā; m a t s a r i n a h is the Pāli m a c c h a r i n o; and it may be assumed that in meaning it is synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the *Divyāvadāna*, m ā t s a r y a (= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in Pāli a g g a h ī t a (not in Childers; but compare a g g a -

* The editors suggest ‘ostentatious’ as the meaning of ā g r i h ī - t a p a r i s h k ā r a; but the context shows that it signifies ‘having beggarly belongings,’ hence ‘mean,’ ‘shabby.’

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgaṇi, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of *macchariya* we find not only *aggahitatta* and *kadariya*, but also *katukañcukatā* (written *katakañcukatā* in the Dhammasaṅgaṇi), an abstract noun formed from an adjective *katukañcuka* or *katakañcuka*, corresponding to an original *kṛita-kañcuka* or *kṛita-kuñcaka*, 'close,' 'near,' 'greedy' (Cf. Sk. *kṛita-kapata*, 'fraudulent'). *Kañcuka* or *kuñcaka* must be referred to the root *kañc* or *kuñc*, 'to draw together,' 'contract' (Cf. Sk. *kañcuka* and *kañcukita*).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of *katukañcuka*, tried to Sanskritize it into *kutukuñcaka*, connecting it, perhaps, with *kūtukuñcaka* or *kutukuñcaka*. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with *ekodibhāva*, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in *sambhinna-pralāpa* (p. 302) = Pāli *samphappalāpa*, 'nonsense.' *Sampha* was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb *samphappalapati* (Sum. p. 74). To this we may add *vardhanīya* = Pāli *bhājana*; *nishparusha* = Pāli *nippurisa*. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by *gandharvas* or heavenly musicians (see *Vimāna* 64.10. p. 60). In the translation of the Jātaka book (p. 75), "*nippurisehi turiyehi paricāriyamāno* (v.l. *parivāriyamāno*)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by *women* performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena krīdati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of *bark* cloth = Pāli *potthaka* (see Jāt. II. p. 432, where the form *pottha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhya* = *adhyavagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

Kadalīccheda, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ kadalīcchedena khaṇḍa-khaṇḍam chettum ārabdhaḥ" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmiṃ khaṇe coraghātako tikhiṇaparasaṃ gahetvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmān*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvaṃ s a n t a h-svāpateyam*"; on p. 439, "*sarva-s a n t a m svāpateyam*"; and, on p. 291, "*prabhūta-s a t t a-svāpateyam*." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V. 10 (*Sumaṅgala*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-satta-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evaṃ bahum dhanam kena saṃgharitaṃ ti? Tumhākaṃ pitāmahādīhi yāva s a t t a m ākula-parivattāti*." The word *s a t t a m ā*, Sk. *s a p t a m ā* (as well as *s a t t a*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on Div. p. 439, I think we ought to read "*sarvaṃ s a p t a-svāpateyam aputram*," which would correspond to a Pāli phrase, "*sabbam s a t t a m ā m s āpateyyam aputtakam*." Cf. the following passage in the *Samyutta Nikāya*, where *s a t t a m ā* means the seventh (in succession):

"*idam s a t t a m ā m a puttakam s āpateyyam rājakoṣam paveseṭi*" (III. 2. 10, p. 92).

S a t t a m ā, 'best,' occurs in *isi-sattama* (*Vimāna* XXI. 1.)

The phrase, *p a h u s a n t o*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṇca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te hatthipāmoḁkho ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadācī karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tire ānañjaṃ samādhim samāpanno nāgānaṃ ogayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turīyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

EMENDATIONS.

I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassā-vāsaṃ alliyissanti saṅkāpayissanti” * (Mahāvagga. III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts. I. p. 298).

The translators propose to read saṅkappayissant. In verse we do find such forms as saṅkāpeti for saṅkappeti, but not in prose. At first one feels inclined to read saṅkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads saṅkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

* The various readings are saṅkāyissanti, saṅkhāpayissanti.

II.

“Gāmanigamā ākiṇṇā accāsanne taḥim taḥim
 naḷaveluvanam iva brahā kukkuṭasampatī (v. 1.-patā)
 avīcī maññe va p h u ṭ ṭ h ā manussehi bhavissare”
 (Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīcī maññe va p u ṭ a (*sic*) . . . manussehi r a n -
 t a r a p u t a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the
 Com. read—

“Āvīcī maññe va p h u ṭ ā . . .
 manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅguta-
 tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīcī maññe
 phuṭo ahosi manussehi kukkuṭasampātikā gāmanigama-
 rājadhāniyo ti.”

III.

“Atha kho Vepacitti aṭaḷiyo upahānā
 arohitvā assamaṃ pavisitvā” (Saṃyutta XI. 1. 9).

For a ṭ a ḷ i y o we have the various readings ā ṭ a ḷ i k o,
 āṭaḷiyo. These together with the reading in the text are
 all wrong. Āṭaḷiyo is an adjective and ought to agree
 with u p ā h a n ā, but it does not. We ought I think read
 e k a ṭ a ḷ i k a - u p ā h a n ā, a compound that is well known
 from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā
 e k a ṭ a ḷ i k a - u p ā h a n ā ca paṇṇacchattaṇ ca
 datvā” (Jāt. II. p. 277).

The various readings (Burmese) are e k a - p a ṭ a n i -
 k a m, e k a p a ṭ a ḷ i k a m.

“Mayhaṃ maggaṃ gacchantassa e k a ṭ a ḷ i k a - u p ā -
 h a n ā c'eva paṇṇacchattaṇ ca laddhumaṃ vaṭṭati” (Jāt. III.
 p. 79).

The various readings are e k a m p a k a ḷ i k a m
 e k a p a v ā ḷ i k a (see also Jāt. III. p. 81, where we find
 the various reading, e k a - p a ṭ a ḷ i k a).

Ekaṭalika-upāhanā might mean 'single-soled sandals.' The reading ekapaṭalika = 'single-lined'? Compare "anujānāmi bhikkhave ekapaḷāsikaṃ upāhanam" (Mhv. V. 1. 30).

Buddhaghosa explains ekapaḷāsikaṃ by ekapaṭalam (See Vinaya Texts II. p. 13).

IV.

"Kūtāgāre çayitvā tvam nirvāte sparçitāgate āsīno vrikshamūleṣu kaccin na paritappase" (Divyāvadāna p. 559, 1. 12).

Sparçitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli nivāte (= Sanskrit nivāte). Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "Gāraṇaṃ ca nivātaṃ ca" (Sutta Nipāta II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"Channā me kūṭikā sukhā nivātā"

(Thera Gāthā, st. 1; see also 51-54).

"Sa hi parisā . . . nivāte padīpasikhā viya ca niccalā va nisinnā ahoṣi" (Sum. p. 42).

"Nivāte ti pabbatapāde" (Jāt. IV. p. 92).

Cf. nivātaja. (Ibid. p. 156), nivātaka (Jāt. I. p. 289).

Sparçitāgate appears to correspond to Pāli phus-

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385):

“Mā sitena pareto vihaññittho ; pavisa tvam vihāram
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“Kūtāgārāni . . . nivātāni phussitāggalaṇi ”
(III. 1, p. 101).

“Kūtāgāram . . . nivātaṃ phussitaggalam ”
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading *sparçitārgale* for *sparçitāgate*.

V.

“Anujānāmi . . . añjanaṃ kālāñjanaṃ . . . kapallaṇti” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate *kapalla* but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. *Kapalla* might stand for *kapāla* but I venture to think we ought to read *kajjala*, a well-known term for 'lamp-black.'

MISCELLANEOUS.

I. VULTURE OR PIGEON.

In the Hitopadeṣa and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“Yo 'dhikād yojanaṇatāt paṇḍitihāmisham khagah
Sa eva prāptakālas tu paṇḍabandham na paṇḍati”

(Hitopadeṣa I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagah
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjhasīti.”

II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapah”
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhimcaram ekato vasam misso aññajanena vedagū
vidvā pajahāti pāpakam koñco khīrapako va ninnagan
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it!

“Bhavantare pi hi ariyasāvako jīvita-hetu pi n' eva
pānam hanti, na suram pivati. Sace pi 'ssa surañ ca
khīrañ ca missetvā mukhe pakkhipanti, khīram eva pavisati
na surā. Yathākiṃ? Yathā koñcasakuṇānam khīra-missa-
udake khīram eva pavisati na udakam.”

III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā
ha t t h a k a c c h a p a k a m katvā . . . gacchatha ammā
ti āha” (Jat. III. p. 505).

What is ha t t h a c c h a p a k a ?

It seems to be equivalent to “kacchapa-ha t t h a k a”
‘a kind of obeisance from ka c c h a p a, ‘a tortoise,’ and
ha t t h a, ‘hand.’

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, “Kapota hastakam kritvā” “a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, ‘a pigeon,’ and hasta, ‘a hand.’”

In Sumaṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: “Rājā suṃsumāra-patitena theram vadanto: ‘naḥam ayyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana ṭhatvā rakkhita-sīlam eva vandāmīti’ āha.”

SPELLICANS.*

In the *Dīgha Nikāya* we find a list of games to which certain *Samaṇas* and *Brahmans* are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the *Sīlas*), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Sa n t i k a m*, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sumaṅgala Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

Sa n t i k a m may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called *Spellicans*. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *s pielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

* From *The Academy*, December 24, 1887.

**MEMBERS OF THE PĀLI TEXT SOCIETY,
1888.**

As the six years' subscription comes to an end with this issue, we refer for the Lists of Subscribers to our last journal.

It is requested that five guinea compounders intending to renew their composition will communicate with the Chairman at—

22, ALBEMARLE STREET, W.

ACCOUNTS IN CEYLON, 1887.

Edmund Gooneratne, Mudaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1887.

DATE.	RECEIPTS.	AMOUNT.	DATE.	PAYMENTS.	AMOUNT.
1887.		Rs. Cts.	1887.		Rs. Cts.
Jan. 1.	Balance in hand on December 31, 1886,		Feb. 4.	1250 Olas purchased	22 50
	brought forward	449 95	" 17.	Value of Sammohavinodoni and Dhammapada Atṭhakathā	58 0
Dec. 31.	Subscription received from Fifty Subscribers for 1886	525 0	"	Mailing the same, and Tin Case	4 87
			" 20.	By Cheque on the London and Westminster Bank. Colonel Olcott's Subscription for '85 and '86... ..	21 0
			Mar. 8.	Clearing Expenses of Case, per <i>Navarino</i>	0 87
			" 15.	Posting '86 Publications to Colonel Olcott	0 62
			" 20.	Publishing Pāli Text Society's Notice in Sandaresa	2 30
			Aug. 26.	Expenses in Copying Athasālini, and Mailing same	20 75
			" 28.	Value of Cūla and Mahā Niddesa and Commentary, and Mailing same	20 75
			Nov. 19.	Expenses incurred in Copying Nettippakarana and Atṭhakathā... ..	35 37
			Dec. 15.	Clearing Case of '86 Publications, per <i>Manora</i>	4 25
			" 19.	Copying and Mailing Lalāta Dhātuvamsa	5 50
			" 30.	Local Postage, Stationery, Messengers, &c. Balance in my hand on December 31, 1887	7 50
					770 67
					<hr/> Rs. 974 95

GALLE, December 31, 1887.

E. R. GOONERATNE.

ACCOUNTS, 1886.

RECEIPTS DURING 1886.

	£	s.	d.
Three Subscribers of Five Guineas ...	15	15	0
Forty Subscribers of One Guinea ...	42	0	0
Received from Ceylon (12th July) ...	43	5	8
Sale of MSS. ...	11	0	0
Interest ...	9	0	0

£121 0 8

PAYMENTS ON ACCOUNT OF 1886 PUBLICATIONS.

	£	s.	d.
Printing
Postage and Stationery
Publisher's Charges
Loss by Exchange...

£232 3 6

173

PĀLI TEXT SOCIETY.

Work Already Done.

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṇsa ...	1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṅgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṇsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṇsa ...	1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{ Gooneratne Mudaliyar.
11. Thera Gāthā ...	1883	
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāṭhā Vaṇsa ...	1884	Prof. Rhys Davids.
14. Dhamma Saṅgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	1884	
17. Puggala Paññatti ...	1883	Dr. Morris.
18. Buddha Vaṇsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	1887	Dr. Morris.
22.*Sandesa Kathā ...	1887	Prof. Minayeff.
23.*Simā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ...	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsini, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu ...	1886	
		{ Gooneratne Mudaliyar.

* The twelve texts marked with an asterisk appeared in the Journal.

[The Society's Address is—22, ALBEMARLE STREET, W.]

The Gresham Press,

UNWIN BROTHERS,

CHILWORTH AND LONDON.



